UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii, II

Vol. XX. PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y., JULY 15, 1922 No. 7.

WICHITA "BEACON" AND THE NEWS IT PRINTS

The Editor of **The Lamp** en route for Texas is at the time of writing passing through Kansas. The train has just stopped at Wichita and a copy of "The Beacon," a daily sheet printed in that prosperous city, is spread out before us. It is a fair sample of the western newspapers we have glanced at while travelling. It is a glowing revelation of the dreadful condition of society in both the old and the new world. In heavy black type at the top of the front page are the words:

RUSSIANS EATING OWN DEAD

A. R. A. Worker returns to tell shocking story. One Mother Killed Youngest Child so others might eat Flesh

In the center of the page is printed the following cable dispatch from Paris:

PARIS REVERTS TO EDEN AT FOUR ARTS BALL, BUT FIG LEAVES WERE SCARCE

PARIS, June 9.—The early bird in Paris today witnessed the ever amazing spectacle of the breaking up of the Quat'z Arts Ball. Hundreds of students, including beautiful nymphs from the Quartier Latin, clad only in the remnants of family costumes, which began near nothing and were shredded to less than that in the revelry of the ball, filled every passing fiacre and taxi.

Two thousand art students, including a number of Americans, consumed six truckloads of champagne during the progress of the ball. The party was the most sensational within memory. Scanty costumes of former years were exceeded in daring last night. Many of the younger girls were literally clad in nothing but gaudy paint before the night was old. The average weight of the ladies' costumes was eleven ounces.

The night of the ball was one of the hottest of a hot summer, and this fact induced any who needed incentive to get as close to Nature as possible. Luna Park, where the Quat'z Arts Ball was staged, gave the appearance of a marvelous eastern harem, with the sultan away at war. No one was admitted unless slightly clothed after the fashion of frequenters of the bank of Ganges.

Early in the evening avenues leading to Luna Park were thronged with pseudo Hindus, dancing girls, nabobs, fakirs and slaves, some with spears, but so little else that even hardened Paris cops telephoned to the prefecture for the latest laws on public swimming so far from water.

Murder and divorce occupy the major part of what is left of the news columns.

Here are some of the headlines:

FINDING OF BODY IN INDIANA DUNES PUZZLES POLICE

Couple Who Lived in Semi-Barbaric Style Sought

MOTHER STORMS PRISON TO SAVE CONDEMNED SON

Reprieve Comes Few Minutes Before Boy, 18, Was To Have Died

SEEK BODIES OF MEXICAN GENERALS BELIEVED KILLED

"PEGGY" BEAL CHANGES MIND; WANTS TO LIVE

ILLINOIS DIVORCE BARES WARMTH OF HINDU LOVE

Saccharine Snatches From Letters Enlivens Trial

BROKEN DOWN BY 6,500 DIVORCE SUITS, JUDGE IS STRONG FOR CUPID

Chicago, June 9.—Judge Joseph Sabath, broken in heart after hearing 6,500 divorce cases, clung to his faith in marriage today. "Perhaps I should be a cynic," said the judge who was forced from the bench by a nervous breakdown, "but I am still a booster for marriage. Only one thing—marry young."

The judge said when a person marries young, he is usually without much money and therefore has to fight the world for a home. "When they do that," Sabath said, "they don't spend their time fighting each other."

After the age of 28, he said, persons become so self centered that a successful marriage is difficult.

With such a diet of murder, divorce, nudity and moral abandonment dished up as a daily menu in the public press of the country what wonder that a Judge in the Chicago Court should have been forced from the Bench broken down with hearing as many as 6,500 divorce cases. The one wholesome piece of news on the whole front page of the Wichita Beacon was an Associated Press Despatch from Rome stating that Pope Pius is showing his powers of organization and economy even in small matters by instituting rigid economy in the Vatican.

Surely we very much need in this and in all countries an increase of Catholic papers that will supply our people with good literature and save them from being dragged down and overwhelmed in the quagmire of moral depravity through the wickedness, murder, and lust constantly flaunted in the eyes of the people by the secular press of our day.

OCTAVE OBSERVANCE IN GERMAN COUNTRIES

My very dear Father:—

In reading the March-April number of the "Eucharistische Volkerbund" I noticed on the first page an article, which I thought would interest you. I translated it for you and you will find the copy enclosed.

How your heart must rejoice to see that the little grain of mustard seed, has grown into a large tree, so that the birds of the air of all tribes and nations and tongues come and dwell in the branches thereof and find peace after the storms of strife and contention.

That this tree may grow and expand its branches among all nations, so that soon all hearts will be joined in that prayer taught by divine lips, ut omnes unum sint, is the wish and prayer of *Yours humbly in Christ,*

FR. BERNARD, O. F. M.

Monastery of St. Francis of Assisi,
135 W. 31st Street, N. Y. C.

NOTE: The translation to which Fr. Bernard refers appeared in last month's issue.

REPORT FROM SACRED HEART MONASTERY AND SCHOLASTICATE IN SOUTH INDIA

"We have finished today The Church Unity Octave, which you have initiated; the whole Community kept it with great zeal and enthusiasm, offering up all the Communions, Rosaries and Masses with and according to your Intentions.

"You will be glad also to know that I have canonically erected the Third Order of St. Francis in our Chapel towards the close of last year, the members at present numbering over eighty.

"It is a visible blessing of the Seraphic Father that a great and influential landlord, who was given up to drink, in our neighborhood, has in the beginning of this year embraced the Order and is a total abstainer to date. He is regular at the daily Mass and promises to prove worthy of St. Francis.

"The Members of the Third Order regularly attended the Church Unity Octave. The Octave Prayers were recited during Mass with the Rosary and other suitable prayers for the most Catholic enterprise."

Church Unity Echoes from England

Sister Gertrude Casanova, O. S. B., Stanbrook Abbey: "Many, many thanks for the copies of the Church Unity Octave which the Secretary so promptly sent me. It was a very great joy and privilege for me to unite in these prayers for the conversion of my own dear America, as well as of all out of the One True Fold. I ardently long for the conversion of my own beloved land,—God's own country, as we love to call it."

"All Over The East"

"The Church Unity Octave this year was observed almost all over the East. Next year we shall try to obtain, with the help of God, even a more universal observance."—Rt. Rev. George Calavassy, Greek Catholic Bishop of Constantinople.

By Foreign Mission Society

"We are united with you this week more than ever. Maryknoll is making the Great Church Unity Octave, and trusts that God will accept this prayer and bring many into the True Fold."—Rev. P. J. Byrne, Jan. 21, 1922.

Conversions Attributed to Observance of The Church Unity Octave

Mr. H. C. Watts, our English Correspondent, in summing up an interesting interpretation of one of the Articles of Religion by an Anglican who maintains that the Article "does not to my mind amount to a repudiation of the Pope," —comments as follows:

The fact remains that year after year certain devout Anglicans persist in this novena of prayer, and the end of their intention seems to be unity under the shadow of the Apostolic See. Nor can the Church Unity Octave be said to have failed in its object. It was followed by the conversion of the Society of the Atonement at Garrison, N. Y., by the conversion of the Anglican Benedictine monks of Caldey Island, as well as that of the nuns of St. Bride's Abbey in Wales. And the nuns of Tyburn, in London, whose special work is prayer for the conversion of England, can give many authentic accounts of conversions that have followed after the Octave.

MULTUM IN PARVO

Edited by Brother Saul, T. S. A.

*** Subscribers to the N. C. W. C. News Service, Washington, Catholic News Service of London, Etc ***

The Eucharistic Congress which was observed in Rome the last week in May will go down into history as the most devout, enthusiastic and magnificent thus far held. In the Procession to the Coliseum and back were 100,000 of all Nations and it is estimated that the throngs of people numbered 500,000. At the close of the Congress the Holy Father celebrated his 65th birthday, the Vatican being in gala attire and jubilation being everywhere in the air.

Information has been published to the effect that seventy-nine out of one hundred of our Hierarchy have requested the Holy Father to continue the existence of the National Welfare Council's work in this country. This will be the first notice received by many that there was any question about the matter. Representations had been made at Rome that "the war being over, a War Council was no longer needed". As a matter of fact, the "War Council" became a "Welfare Council" more than two years ago, and never was such an organization more needed than at the present day when unity of action should characterize both our constructive work and our defense against a strong and united attack by enemies of the Catholic Church. The Holy Father has no intention of dissolving the National Catholic Welfare Council, but has simply taken under consideration a revision of its Constitution which will bring it into closer conformity with the laws of the United States and the Canon Law of the Church.

Forty-nine nuns were included among the 419 graduates, ninety of whom were women, who received degrees from Fordham University at its seventy-seventh commencement last month. The degrees were conferred by Archbishop Hayes and the graduates were addressed by the Rev. Edward P. Tivnan, president of the University, who warned them of the present-day tendencies of our social life.

More than 1,000 men and women, converts to the Catholic faith, were confirmed by His Eminence Cardinal O'Connell in the Cathedral of the Holy Cross, in Whitsun-week. The ceremony, always impressive, was the more so because of its peculiar significance—the sheep who had been feeding along the by-ways and in distant pastures brought, through God's grace, into the true Fold.

Letters received at St. Michael's Monastery, West Hoboken, N. J., from Rev. Father Celestine Rodden, C. P., superior of the Passionist Missions in China, give grewsome accounts of the great famine which is starving millions in the Province of Honan, where parents are forsaking their little daughters to slavery on the promise they will be fed, and selling their boys for twenty and thirty cents each.

In the educational sphere the Irish Christian Brothers have in face of great difficulties played a great and noble part. In every chief town throughout the country their primary and secondary schools are largely attended. In Dublin and Cork especially their schools take pride of place every year in the Intermediate examinations. Owing to the sturdy action of the Brothers in regard to religious education and their insistence upon the exhibition of religious emblems in the schoolrooms, and the use of text books in accordance with Irish ideas, the British Government refused to recognize their primary schools. They have, therefore, done the work without any State grant. It is generally felt that this grievance ought to be removed by the new Irish government. Action in support of this view has been taken by former pupils.

The convention of the International Union of Catholic Women's Leagues which immediately preceded the Eucharistic Congress, was honored by the active interest taken in its work by the Holy Father, who appointed Cardinal Merry del Val to represent him at the various meetings, and who also appointed the new President of the League, Madame Steegenberghe Engerink, of Holland. The Holy Father also said a special Mass for the League, at which all the delegates to the Rome congress were present. The National Council of Catholic Women, which has been affiliated with the International Union for sometime, was represented by Miss Mary C. Tinney, who presented the reports prepared for the various committees of the Union. Bishop Schrembs, Chairman of the Department of Lay Organizations of the N. C. W. C., who is now in Rome, addressed one of the last sessions.

Many Catholic books are being placed in Braille type by the Braille Transcribers' Club of Albany, and the forthcoming annual report will show a great increase in the extent and value of this work for the blind. An effort is now being made by officers of the Club to obtain the help of transcribers in various parts of the country so that the number of Catholic Books placed during the coming year will be considerably in excess of that in any previous twelve months. Miss Helen J. Delahanty, president of the Transcribers' Club, says: "Our honorary membership is growing, and our next report will testify to the loyalty, unselfishness and cooperation of our active members. The Kenwood Center, working under the Alumnae of the Sacred Heart, is composed of members of the Alumnae, friends and affiliating clubs. We have a membership of eighty-three transcribers.

The second Annual Conference of the Catholic Truth Society of Canada convened at Winnipeg on June 24th., being called by His Grace Archbishop Sinnot. The sessions continued for five days. At all the Masses on the 25th, Bishops in attendance at the Conference preached on the Catholic Truth Society and its vital importance at all the Catholic churches in the city. Michael Williams of the N. C. W. C. and Sir Bertram C. A. Windle of Toronto were among those who addressed the Conference.

Holy Rosary Catholic Church, the parochial school and three buildings were burned in a fire which threatened to sweep the entire east side industrial and residential section of Passaic, N. J., on June 15. The children in the school had just finished their classes for the day when the fire began. They were put through the customary fire drill by Sister Lazerine in charge of the school and left the building without a panic. The damage to the church and other buildings is estimated at $500,000. Rev. Father Stanislaus Kruczeck is pastor of the Holy Rosary parish and it was through his efforts that the church and school were built.

On Memorial Day the prayers of the Catholic Church were said in all the American cemeteries of France. Everywhere the parish priests attended the ceremonies at the head of groups of the faithful of their parishes. At Suresnes it was Father Hemmick, one of the members of the Paris Sub-Committee of the N. C. W. C. who gave the Benediction in the presence of Ambassador Herrick and Marshal Joffre. In the morning, at Paris, a requiem service was celebrated in the church of St. Joseph, the parish of English-speaking Catholics in Paris. The beautiful little church was filled with a profusion of white flowers, and two large American flags were hung in the choir, one on each side of the altar. All the prominent Catholics of the American colony and many prominent French people were present.

The countless lovers of Our Blessed Mother will rejoice to know that the long-awaited work of the National Shrine of the Immaculate Conception at Washington has begun. On May 31, the Feast of Our Lady of the Sacred Heart, the contract for the construction of the Crypt or basement, was awarded by the building committee of the National Shrine to the Charles J. Cassidy Company of Washington, the lowest of ten bidders. The workmen and materials are being rapidly assembled. The corner-stone of the National Shrine was laid September 23, 1920, by Cardinal Gibbons, before an audience of ten thousand, and in the presence of Cardinal O'Connell, of the Apostolic Delegate, seventy bishops, and several hundred priests.

The military barracks, Athlone were a long time the principal stronghold of the British in Central and Western Ireland. Following the signing of the Anglo-Irish Treaty they were taken over by Free State troops under the command of Major-General McKeon. The latter was at the time of the truce last July under sentence of execution passed by a British courtmartial. The solemn blessing of the barracks by Canon Crowe, P. P., chaplain to the Free State Forces, recently, was an imposing and memorable ceremony. After the blessing had concluded there was a procession of the Blessed Sacrament from St. Peter's Church to the barracks. Close on 15,000 people marched in the procession which was three miles long. Along the route the Catholic residences were decorated with flowers and evergreens. In all the houses miniature altars were erected on which candles burned. A guard of honor of 20 soldiers preceded the canopy under which the Blessed Sacrament was carried.

International co-operation in behalf of the Catholic press, Catholic emigrants and Catholic missions will be subjects of special conferences at the International Catholic Congress which will be held in Luxemburg July 30 to August 3 under the auspices of the International League of Catholic Defense and Progress. The Congress will be under the patronage of the Right Rev. Dr. Nommesch, Bishop of Luxemburg, and His Eminence Cardinal Maffi has sent his best wishes for its success.

Archbishop Keating's scheme for a new Catholic cathedral worthy of the important Metropolitan See of Liverpool, though launched only a few weeks ago, has already reached the £22,000 mark. The new cathedral will be a memorial to the late Archbishop Whiteside, a great prelate who left behind him the small and utterly inadequate Pro-Cathedral, but a diocese perhaps the best equipped with Catholic schools of any diocese in the country. For the late Archbishop considered schools vastly more important in his time than a great central cathedral.

Cardinal Gasparri, Papal Secretary of State, has sent to Canon Cornette, founder and chaplain-general of the National Catholic Federation of Scouts, a letter which definitely accredits this organization. Cardinal Gasparri writes: "The paternal solicitude of the Holy Father extends most particularly to the training of disciplined youth on whom the most optimistic hopes are founded. His Holiness therefore sends you his august encouragement, and expresses the wish that your association, under the patronage of the bishops of France, may extend more and more its fruitful action and thus contribute singularly toward the realization by your valiant country, in the future as in the past, of the noble motto of your ancestors: 'Gesta Dei per Francois.'"

Papal approval of the welfare work which the Knights of Columbus are to undertake in Rome has been transmitted by wireless to Supreme Knight James A. Flaherty. This is believed to be the first official message sent from the Vatican by radio. Monsignor F. Borgongini-Duca, Papal Undersecretary of State, signed the message.

The fifth biennial convention of the International Federation of Catholic Alumnae will be held in Louisville, Ky., at the Seelbach Hotel, October 26 to November 2. The formal announcement of plans for the occasion has been issued by Mrs. McEniry, President.

PERSONALS

Rev. Francis M. O'Reilly, assistant at the Church of Our Lady of the Rosary, New York City, and former Chaplain in the army overseas where he was twice wounded in the engagements in which the Third Division took part, is now in a serious condition owing to a savage attack made on him by a dog from which he was rescuing a little girl, after stepping from his car in which he was motoring with his sister near East Islip, L. I. The animal bit Father O'Reilly fourteen times before he was overpowered, when with the help of several men the beast was killed. The Health Department is observing the case to guard against rabies.

Admiral William S. Benson addressed the graduates of the Catholic University at the annual commencement. One of the features of the week's exercises was the unveiling of a marble tablet to the memory of the Catholic University students who lost their lives in the world war. The valedictory was delivered by Joseph F. Kelly of Holyoke, Mass.

Rev. Thomas Lawrason Riggs, former professor of English at Yale University, member of the Yale Mobile Hospital Unit No. 35 and an officer of the inter-allied intelligence bureau in France during the World War, was ordained on Saturday June 10th., in St. Joseph's Cathedral, Hartford, Conn. Father Riggs is the scion of a prominent Washington family, founders of the Riggs National Bank of Washington, D. C. He was graduated from Yale in 1910, later taking a four-years' post-graduate course at Harvard.

Admiral William S. Benson, president of the National Council of Catholic Men, has been renominated by President Harding as a member of the U. S. Shipping Board. The appointment is for a term of six years. It is expected that the Senate will confirm the nomination promptly. Admiral Benson has just completed his second term as a member of the Shipping Board. He became chairman of the Board on March 13, 1920, and was reappointed as a member for one year on March 4, 1921. Before entering the Shipping Board Admiral Benson served as Chief of Operations of the Navy, to which post he was appointed by President Wilson May 11, 1915.

On the occasion of his Name Day, the Holy Father received the members of the Sacred College resident in Rome in solemn audience, when the Cardinals presented their congratulations. Some 150 astronomers who attended the International Astronomic Congress, which met in Rome, were received by the Holy Father in formal audience. The Pope made a very excellent address, which charmed the astronomers immensely, and the company left after having received the Apostolic Benediction.

The death of Mgr. Henry Hinde, Rector of St. Vincent de Paul's Church, Clapham Common, recalls the shock that went through the Church of England when this Vicar of the Church of the Annunciation at Brighton and his staff of clergy left the Anglican Church, and were received into the Catholic Church by the Bishop of Southwark. A period of religious unrest followed this event, which became known as the Brighton Crisis. Many devout Anglicans, disturbed by the theological and doctrinal instability of their Bishops, followed the example of the Brighton clergy, and to this day the conversion movement provoked by the Brighton Crisis has not completely died down. After his reception into the Catholic Church the former Brighton Vicar studied for the priesthood at the Accademia del Nobili Ecclesiastici in Rome, being ordained to the priesthood in the Eternal City in 1912 by Cardinal Merry del Val. In 1915 Benedict XV appointed him Privy Chamberlain, with the title of Monsignor.

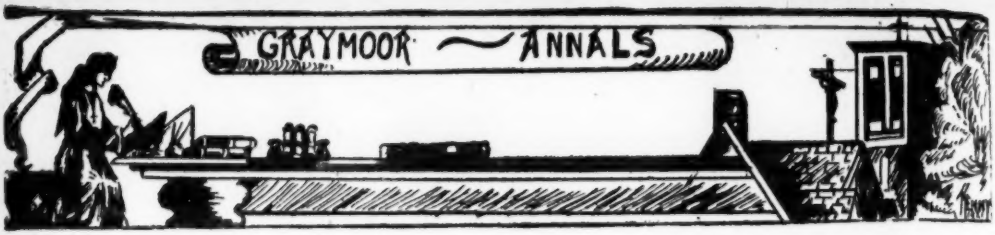
To their honor be it said, several Masters of Masonic Lodges have come out strongly against the Klu Klux Klan whose members have been quietly insinuating that they were cooperating with the Masons. The Masons in various parts of the country disown any connection with the K. K. K. and warn their membership against them and their methods.

Twenty-five young men from all sections of the United States who had completed the studies of the Society of Jesus in the Divinity Department of St. Louis University were ordained to priesthood at St. Francis Xavier, (College) Church June 22, 23, and 24. Archbishop John J. Glennon officiated at the three-day ceremony. Probably the most interesting of the group to the curious is Francis X. Scott, who is one of four brothers belonging to the Society of Jesus, whose mother is now a nun in the Visitation Convent at Springfield, Mo. Of the brothers, Fathers Charles Scott and Joseph Scott are at St. Mary's, Kansas, and Edward Scott is studying theology at St. Louis University.

Mrs. Catherine Pelletier, mother of Joseph C. Pelletier, supreme advocate of the Knights of Columbus, died in Boston on Monday June 12th. A large number of Knights of Columbus, including several supreme officers, attended the funeral. Mrs. Pelletier was the oldest American to receive a decoration from the French Government, which bestowed on her the *Medaille Reconnaisance*, the official certificate of which reached her only a few days before her death.

The Archbishop of Aix-en-Provence this year performed the traditional ceremony of the blessing of the sea in the most modern of sea-going craft. It is a century-old custom in Provence to implore the protection of God against the cruelty of the waters of the Mediterranean, and each year the primate of Provence gives his blessing to the sea from a boat in mid-ocean. This year M. Samat, a newspaper man from Marseilles, who was an aviator during the war, was trying out along the coast a "hydro-glider," a small craft which is propelled by means of an ordinary airplane engine. He invited Msgr. Riviere, Archbishop of Aix and primate of Provence, to accompany him in his frail craft. Msgr. Riviere went on board with his vestments and archiepiscopal crozier and blessed the sea from the rocks of Marseille to the Beach of the "Saintes Maries" where, according to tradition, Saint Mary Magdalen, Saint Martha and Saint Lazarus landed when they came to Gaul after the Ascension of Christ. Msgr. Riviere, Archbishop of Aix, was formerly pastor of the fashionable parish of the Madeline, in Paris, which is well-known to all Americans who have been in France.

Rev. Anthony Hodgins of the Catholic Foreign Mission Seminary at Maryknoll, who has been among the Missionaries sent out to China, died there a few weeks ago. Father Walsh, Superior of the Foreign Mission Seminary, received a cable to this effect from Hong Kong last month. Father Hodgins left with the third group of Maryknoll Missioners in September 1920 and has been stationed in the Province of Kwangtang, the field assigned to the Society by the Holy See.



During the Rogation days, preparatory to the Feast of the Ascension, we had a visit from the Rt. Rev. Amandus Bahlmann, O. F. M., Bishop of the Upper Amazon in Brazil. His Lordship remained with us for two days, taking part in the Rogation procession on May 23rd and addressing the community and student body at a Gaudeamus given on the 24th, he was also a guest of honor at one of the events given at the opening of St. Clare's Mission Settlement House in the Bronx a few days later. We are reproducing a picture of Bishop Bahlmann which came into our hands.

The recreation hours of many of our students the closing weeks of the year have been devoted to Tennis in a tournament inaugurated by Brother Benedict. About twenty contestants entered the tournament, taking their try-outs till eight remained to play the semi-finals. The semi-finals reduced the number to two, Joseph Martinelli and Brother Angelus who, at this writing, have not played the finals. In *The Graymoorian*, our College quarterly, Brother Benedict, president of the Athletic Association, asks friends of our Institute to be good enough to send base-balls and bats, tennis-rackets, baseball gloves and other sporting paraphenalia that may have been stored away in attics nevermore to be used, especially as funds for these are not otherwise forthcoming.

On Ascension Day the Atonement College Baseball Team, accompanied by a few of the Friars visited the Catholic Foreign Missionary Seminary at Maryknoll, and in the afternoon our students experienced their annual defeat on the diamond at the hands of the Maryknoll nine. Of course, this was to be expected, not only because Maryknoll has about double the number of men to select their nine from but our boys are Scholastics whereas those at Maryknoll are Philosophers and Theologians and are, therefore, older men. Nevertheless the game was sufficiently well contested to make it interesting to the spectators and the score at the end stood 1 to 10. We were much interested in the great Seminary Building that is in course of erection. Although only a fraction of the entire structure, as designed by the architects, Messrs Maguiness and Walsh of Boston, is up, it has already assumed very large dimensions and has cost about one quarter of a million. The construction is entirely fire-proof, and strong enough to stand like Gibralter to the end of the world.

On June 1st, the Octave of Ascension Day, Bro. Giles, a Lay Novice, was professed in St. Francis Church on the Mount of the Atonement, and at the same time Antonio Giommetorio and Frederick Hadley were clothed. The former aspires to be a Priest of our Holy Congregation and received the name of Brother Pascal, the other aspires to serve God in the state of Lay Brotherhood and received the name of Brother Edward.

The Father Minister officiated at the impressive ceremonies which followed immediately after a Pontifical Mass according to the ancient Greek rite, the Celebrant being the Most Reverend Maximo Saigh, Archbishop of the ancient city of Tyre. He was assisted at the Altar by his Secretary, Father George. The presence of an Archbishop of the Oriental Rite added much to the solemnity of the occasion. On the evening preceding the Clothing and Profession, His Grace gave a very interesting and instructive lecture on the several Greek rites and explained how the schism took place between Constantinople and Rome. He spoke hopefully of the progress that was being made towards the reconciling of the Orthodox Churches of the East with the See of Peter. He stated that in Syria about one third of the native Christians were now united with Rome. He spoke in French, his Secretary acting as interpreter.

As was fitting, the Feast of Whitsunday this year was prepared by 24 hours of rainfall but the day itself dawned fair and soon the sun was pouring down out of a cloudless sky, a fresh breeze was in motion and a more ideal Whitsunday from the natural standpoint could hardly have been imagined. There was a Solemn High Mass on the Mountain at 6:30, when not only all the members of the Community received Holy Communion, but nearly everyone of the Brother Christophers of whom there were about 50. A second Solemn High Mass was celebrated at 9:30 in the Convent Chapel of Our Lady of the Angels. The plain chant singing of the Sisters was quite perfect; in fact everything that the Sisters do is done excellently well. The altar was vested in a very beautiful red antependium and the whole rendition of the Mass was deeply impressive.

At 1:30 one hundred and thirty-five Pilgrims that had come all the way from Philadelphia arrived at Graymoor. Dismounting from the sight-seeing cars that had brought them up from New York, they at once began the ascent of the Mount of the Atonement. Immediately on their arrival at St. John's Atonement College they sat down at the tables prepared for them and had their lunch after which they listened to a Concert by the Graymoor Orchestra, visited the Shrine of Our Lady of the Atonement and climbed the water tower for the sake of the unsurpassable view. Then they assembled in St. Francis Church for Solemn Benediction of the Blessed Sacrament which was preceded by a short Pentecostal Sermon preached by the Father Minister.

Amid the cordial good-byes of the Friars and Students the Editor of the Lamp accompanied by Brother Giles and

Brother Francis T. S. A., who went along as secretary and stenographer, said farewell to the Mount of the Atonement at 8 o'clock the same evening and started on the long journey to Hereford, Texas, in order to be present at the dedication of Saint Anthony's Church by the Bishop of Dallas on June 13th. Brother Giles will remain as companion and lay helper to Father Salvator.

We report progress this month in the reconstruction of St. John's Church. The extensive changes and enlargement will cost between four and five thousand dollars, a much larger sum than we anticipated when we began to enlarge and beautify this historic building. As the Catholics who reside at Graymoor apart from our two Communities are few in number, and, with two or three exceptions, are poor, we feel constrained to call upon our Atonement Family at large to aid us in defraying this heavy expense. The little church which was the providential instrument in causing the Father Superior and Mother Foundress of the Friars and Sisters of the Atonement to make Graymoor the "*Caput et Mater*" of our Institute ought to inspire every Son and Daughter of the Atonement with sentiments of love and affection no matter where they reside, and it is therefore with the greater confidence that we make this appeal. Already one Daughter of the Atonement has volunteered to purchase the bell, and five of the eight stained-glass windows have been subscribed for. The new pews will cost $40. each; the electric fixtures $200; the oak flooring and wainscoating $600; the dorsel and crimson hangings behind the altar $100; the Statues of St. Francis and St. Clare $50 each.

Rt. Rev. Amandus Bahlmann, O. F. M.
(Visited Graymoor in Rogationtide)

St. Anthony's Day, always a special occasion and holiday at Graymoor, was observed by a Solemn High Mass, after which the Friars and Scholastics enjoyed a pleasant outing on the Hudson, sailing as far as Poughkeepsie where they visited St. Andrew's, the Jesuit Novitiate which, like our own institute, overlooks the river.

Two days later was the Feast of Corpus Christi. The Solemn High Mass was followed by the customary procession and singing of Pange Lingua, with Benediction given at Our Lady's Shrine and from an Altar erected on the porch of St. John's House of Studies.

GRAYMOOR BURSES

EDITOR'S COMMENT: *We publish below the entire list of Burses thus far either completed or in progress of completion, except three which were commenced by individuals who desire to complete them without assistance from others. The three thus reserved bear the names of the Most Holy Trinity, St. Patrick, Saints Simon and Jude, making altogether a list of four completed Burses and thirty unfinished ones.*

As we have repeatedly stated, very few of the young men in St. John's Atonement College are able to pay for their own education, and for their support we must depend upon our Benefactors.

The founding of a Burse constitutes one of the best ways to provide for the support of a Graymoor Student. A Benefactor who establishes a Burse will in the course of time be called by the Angel of Death to leave the world and go to his appointed place, but the Burse established at Graymoor will remain yielding an income year after year sufficient to support a young man through his College, Novitiate, Seminary Course, and when at length he has been ordained a Priest then this same Burse will begin its work all over again for another young man to follow in the footsteps of his predecessor.

Burses Already Completed

The Sacred Heart Burse; St. Peter's Burse; St. Francis' Burse and St. Anthony's Burse No. 1.

Progress Made By Other Burses

(1) The Holy Spirit Burse: J. G. T., $1; Grand Total: $1,127.00.

(2) Our Lady of the Atonement Burse: E. A. D., $3; P. J. S., $1; A. J., $2; A. T. L., $1; total: $7. Grand Total: $948.55.

(3) The Little Flower Burse: A. J. M., $1; M. M., $1; M. C. L. E. de M., $2; M. M., $1; L. C., $1; J. V. D., $5; L. P., $1; Mgt. F., $5; total: $16. Grand Total: $488.93.

(4) Burse of the Sacred Heart No. 2: M. G. R., $2; J. H., $2.50; F. C. B., $5; A. D., $1; N. S., $1; H. L. C., $1; A. McH., $1; F. W. McC., F. F., $1; V. S., $1; Eliz. $1; M. J., $2.50; F. C. B., $5; total: $26. Grand Total: $211.50.

(5) St. Anthony's Burse No. 2: C. H. N., $2; R. McG., $2.50; L. C., $1; C. C. N., $1; D. E. L., $2; J. V. D., $1; total: $9.50. Grand Total: $169.50.

(6) Our Lady of Perpetual Help Burse: Mrs. E. R., $1; Total: $140.50.

(7) Immaculate Conception Burse: T. J. S., $5; Total: $106.00.

(8) St. Joseph's Burse: M. M., $3; L. M. F., $2; G. K. S., $2; Total: $91.25.

(9) St. Rita's Burse: Mrs. I. D., $2; Total: $75.00.

(10) St. John Baptist Burse: $57.00.

(11) "Thy Kingdom Come" Burse, in honor of the Sacred Heart: $50.00.

(12) St. Ann's Burse: R. McG., $2.50; M. E. B., $1; Total: $27.00.

(13) Burse of St. William: $25.00.

(14) St. Vincent's Burse: $25.00.

(15) St. Margaret Mary's Burse: M. J., $2.50; Total: $24.00.

(16) Blessed Sacrament Burse: M. C. M., $1; Total: $17.00.

(17) Burse of the Holy Face of Our Lord: H. K., $2; Mrs. L., $1; G. G. F., $1; H. J. F., $1; M. M., $5; Total: $15.00.

(18) John Reid Burse: $13.00.

(19) St. Pauls Burse: $8.50.

(20) Burse of Our Lady of Victory: J. F. C., $6 Total: $8.00.

(21) St. Joan of Arc Burse: $8.00.

(22) Our Lady of Lourdes Burse: A Child of Mary, $1; Sr. M. P., $5; Total: $8.00.

(23) Precious Blood Burse: $6.00.

(24) Five Wounds Burse: $6.00.

(25) Holy Family Burse: $5.00.

(26) Holy Souls Burse: M. C. M., $1; Total: $2.00.

N. B.: No new Burses will be entered with an inital contribution of less than fifty dollars.

STUDENT'S BREAD FUND

Previously reported: $1,903.04. Received during May: Mrs. L. E. D., $1; E. M., $2; Mr. F. G., $2; Mrs. L. R., $2; Mr. A. A. S., $35; V. L., 50c; J. A. S., $7.50; M. J. R., $5; L. J. H., $2; T. M., $2; J. J. O'F., $1; S. J. C., $5; K. K., $25; A., $1; Mr. A., $1; Mrs. C. J. G., $1; T. F., $3; Mrs. T., $10; Mrs. P. M., $3; Mrs. S. A. N., $2; I. R., $15; Mrs. M. A. C., $50; Mrs. W. B., $1; C. F. C., $1; H. J. M., $1; Mrs. J. D., $2; R. G. N., $100; Mrs. A. K., $1; Mrs. E. K., $1; Miss M. R., 50c; J. C., $1; M. M. J., 60c; Mrs. M. W., $1; Mrs. A. S., $1; Rev. C. O. F. M., $10; T. C. S., $4; L. C., $2; J. P. H., $1; Mrs. E. S., 25c; Total: $304.35. Grand Total: $2,207.39.

A. N. B., Milwaukee, Wis: "I sincerely hope you will have the same success as The Ohio **Waisenfreund** of Columbus, Ohio, who have now completed their 163rd Burse for the education to the Priesthood of worthy poor young men."

We commend this hope to the Readers of The Lamp, and would ask them to give it an echo in their own prayers to God that our Burses will keep pace with the increased number of poor young men that are constantly making application to us for admission to our Atonement College to study for the Priesthood in our Order.

AMONG OUR SUBSCRIBERS

We hope our subscribers will not forget our request in the June Issue that they endeavor to obtain New Subscribers for us to include membership in the *Union-That-Nothing-Be-Lost*. Will you not look up "A Talk With Our Subscribers" on page 169 of THE LAMP for June, and try to answer in the affirmative, the question there put to you: WILL YOU DO IT?

Indeed, quite a number of our subscribers have sent in new subscriptions, but there has not been that general response that we hoped for. Perhaps if you read the Editorial in this issue on "Wichita Beacon and The News It Prints" you will realize better the grave importance in these days of not simply reading your own Catholic paper, but of doing your share toward propagating the Catholic Press, and especially THE LAMP and its missionary work conducted through the *Union-That-Nothing-Be-Lost*. Such active cooperation in so good a work will merit that double benediction imparted to Abraham: "I will bless thee, and thou shalt be a blessing."

THE KIND OF LETTERS WE LIKE TO RECEIVE

J. E. O., Wokaw, Sask., Canada: "I would not for all the gold in the world discontinue my subscription to The Lamp."

M. F., Philadelphia, Pa.: "Enclosed please find five dollars for two year's subscription to The Lamp, also of Membership in the U. N. B. L. for that length of time."

Mrs. B. H., Burlington, Iowa: "Enclosed please find three dollars for a year's subscription to The Lamp to be sent to the following address. This is a new subscriber."

Mrs. L. R., Watervliet, N. Y.: "Please find enclosed five dollars to be used for Mass Intentions and a year's subscription to The Lamp to be sent to . . . . This is a new subscriber."

L. T. R., Rockland, Mass.: "Am enclosing you herewith check for $3., the subscription price of The Lamp for one year. Please send to ——."

Mrs. N. J. R., Winnipeg, Man.: "Please renew my subscription for two years. I enjoy reading the magazine and want it continued. Success! May God continue to bless your efforts so that your magazine may be one of the leading forces for good in this country. I am sorry to have kept back my subscription so long, but it was on account of sickness. Enclosed you will find money order for five dollars, and I am glad that the exchange on money has come down a little."

OPENING OF ST. CLARE'S MISSION SETTLEMENT HOUSE

EDITOR'S NOTE: *Last month we promised an account of the week of festivities connected with the blessing and opening of St. Clare's Mission Settlement House in the Bronx which is in charge of the Sisters of the Atonement. We cannot do better than print in its entirety the splendid recital of events as conveyed to us by the Sisters themselves:*

On Friday afternoon, May 26th, His Grace the Most Rev. Patrick J. Hayes, Archbishop of New York blessed the new mission settlement building at 282-292 East 153rd St., New York.

The building was crowded with the children of the district. About six thousand of them, dressed in white with atonement-color (red) bows in their hair and across their shoulders as sashes, all waving American flags, greeted the Archbishop.

He addressed the children and told them that the building was theirs. That he was sure the splendid work of the Sisters of the Atonement among them would be for their good both mentally and materially. That he desired them to make use of it all, the gymnasiums, the classrooms, the club rooms and the library.

The children then arose and sang and promised the Archbishop to unite their prayers with all those of his archdiocese for the blessing of God on his administration.

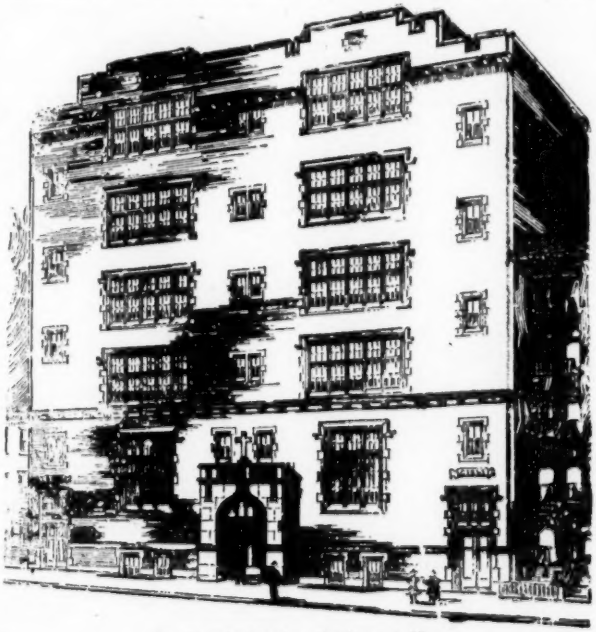
The formal public opening of the building was held in the evening. The Hon. Judge Francis Martin presided and addresses were made by Monsignor Burke, Fr. Rummell, D. D., Judges Cotillo and Mancuso.

A large number of public officials attended the evening celebration and visited the various booths of the bazaar.

The presence of Bishop Bahlmann of Brazil, graced the afternoon and evening events. He occupied the chair of honor during the evening and made addresses in Italian and English. The celebrated tenor singer Angelo Maggiore rendered selections during the course of the evening. Mr. John Pateracki conducted the affair.

Saturday evening was devoted to an entertainment given by the Italian Young Men's Society of St. Francis, followed by a reception and concert by the St. Clare's Mission Band. Mr. P. Sanducci had charge of the entertainment and Prof. Di Aquila who has trained the seventy members of the Mission Band to a very high degree of proficiency earned favorable comment for his able leadership and the excellent talent of the young men of the Band under his charge.

The festivities continued on Sunday with an entertainment by the Children of the Settlement House. Folk dances in Italian, Irish and American costumes, followed by a Punch and Judy Show were enjoyed by both young and old. The show was given by Prof. Jones and the training and coaching of the children was due to the constant and untiring efforts of Mrs. Anna O. Schnabel, along with the coaching and care of the Sisters of the Atonement in charge of the Mission Settlement work.



St. Clare's Mission Settlement House (As It Will Appear When Completed)

The Italian fraternal and benevolent societies crowded the halls on Monday evening. Their hearty co-operation in the festivities marked the week's events in a way that showed their appreciation of the erection and completion of this Settlement House in their district. They packed the hall to its utmost capacity; both old and young turned out in large numbers each evening and showed by their attendance the great need of the Mission Settlement House in this thickly populated district. Mr. A. Zanchelli, the chairman of the evening who is also a member of the Board of Directors of the building together with Mrs. Verrichio and Mrs. Patti succeeded in having the whole Catholic Italian population of the district take the most lively interest in the success of the Mission's festivities week.

Tuesday night was *"Lamp Night"* and the readers of THE LAMP certainly deserve great credit for the large attendance, and the largest sale of tickets for any one night. The entertainment was of a high classical order. In particular were the concert numbers by Madame Cisneros thoroughly enjoyed and the address of welcome by the Editor of THE LAMP was greeted by frequent and loud applause. The Chairman of the evening, Mr. Louis Dinan and the Ladies of The Lamp Table are to be credited with one of the most successful events of the week in both a social and financial way.

The professional dramatists of Our Lady of Lourdes

Dramatic Society produced "Peg O' My Heart" on Wednesday evening. At first this was thought to be an attempt by amateurs, but old play-goers who witnessed the production stated that it was equal to any Broadway show in its every detail of theatrical skill and excellence in a professional way. The Mission is again indebted to Mrs. Anna O. Schnabel for this first class evening's entertainment.

The Knights of Columbus gave a minstrel show on Thursday night. The numbers were provided by the members of Bronx Council No. 266 assisted by Harlem Council No. 346 under the chairmanship of Mr. Richard Johnson of Harlem. Although the weather was inclement, the hall was crowded to capacity and the show and the reception of this night proved to be the largest in returns of any previous evening. The Ladies Auxiliary of Harlem Council under the able leadership of its President, Miss Mary E. Donohue, advertised and carried out the whole affair to a most successful conclusion.

Friday evening, June 2nd, the Young Ladies of the St. Clare's Club attached to the Mission, surprised the large audience assembled by their enjoyable entertainment. The play was entitled "The Rehearsal" and the various numbers of songs and choruses and comedy acts were well delivered and received. Their friends turned out in large numbers and the frequent and enthusiastic applause was an evidence of the excellence of the work of the artists and of the pleasure derived from the performance of the young ladies. All agreed that we had home talent of a very high order. The two Rezoali sisters who staged the affair were accorded well deserved praise for their untiring efforts in training the members of the Club for this entertainment.

The formal closing occurred on Saturday night with a Vaudeville and Musicale by the St. Clare's Auxiliary in the Main Hall and a Grand Reception in the gymnasium by the St. Clare's Mission Band. Mr. Peter Heckman had charge of the entertainment. Mr. Thomas J. Dunn, President of the Auxiliary, made a short address and made the announcements. The wonderful dancing of Baby Anita was tumultuously applauded and repeatedly encored. Mrs. Heckman and the Misses Caroline and Louise Bott rendered popular songs. The songs of Mr Wright were of the popular professional order and Prof. Doyle played excellent accompaniments.

Everyone was delighted and astonished at the size of the large commodious gymnasium on the lower floor and both old and young enjoyed to the full the reception provided for them.

This brought the festivities of the week to a close. The members of St. Clare's Auxiliary and its officers were congratulated by Sister Amelia who expressed the thanks of the Sisters of the Atonement for their constant attention to all the details of the work of the week and their splendid efforts in carrying out the program to a successful conclusion.

NOTE: The amount received at Graymoor through sale of tickets in connection with the St. Clare's Mission Settlement Festivities, from May 23rd to June 9th was $863.00. This was for "Lamp Night" and does not represent the total for that night, but simply the amount received at Graymoor.

ARE YOU COMING?

A PILGRIMAGE TO GRAYMOOR—BENEFIT ST. CLARE'S MISSION

A Pilgrimage from New York to Graymoor on Sunday, July 30th, has been planned and the tickets have been issued, the prices being $5 for adults and $3.50 for children under twelve years, including refreshments.

These tickets may be purchased from Sister Amelia, 292 East 153rd St., (Phone. No. Melrose 10274); Miss Elizabeth Gallagher, 839 Washington Ave.; Miss Mary Donohue, 372 East 138th St,—all in New York City, any time before July 24th. This is necessary to insure adequate arrangements.

The autos will leave St. Clare's Mission Settlement House, 292 East 153rd St. at 8:30 a. m. sharp, rain or shine.

Oil, Wine and Candle Fund

Mrs. G. B., St. Louis: "In thinking over your many great expenses I am wondering whether you will allow me to suggest starting a "Wine-Wafer-and-Oil-Fund" in honor of the Blessed Sacrament. I enclose two dollars towards same, and I will send contributions, and interest myself in its behalf with my many friends. My amounts are small, but they come often, I am self sustaining and a widow."

We most gladly accept this suggestion of Mrs. G. B., and shall publish from time to time the amounts received for this fund Our thousands of readers whose petitions are being constantly offered up in Novenas at Graymoor will, we are sure, want to make contributions to this fund.

THE SECRET OF THE LORD

By Mildred Olds

If we could SEE beyond today,
And watch God's finger point the way,
Our present griefs we'd only know
As stepping stones, His way to go.

If we could LOOK beyond today,
And know why loved ones pass away,
Our bitter tears would cease to flow
Because His mercy willed it so.

If we but KNEW the reason WHY,
And understood each tear and sigh,
The dreary clouds would soon be bright
And darkness would change into light.

The Society of Men of Letters, a group composed of all the writers of France, has just elected as President M. Charles Le Goffic, to succeed the poet, Edmond Haraucourt, whose term expired. M. Le Goffic is a Catholic writer and has been for a long time a member of the Corporation of Christian Publicists. He is a poet, novelist, critic, historian of the war, and vice-president of the Society of French Poets. Above all he is the bard of Brittany, of its traditions, its legends and its faith.

EDITOR'S TRIP TO TEXAS

As announced in Graymoor Annals the Editor of THE LAMP, accompanied by his secretary, Bro. Francis T. S. A., and Bro. Giles S. A., left the Mount of the Atonement on Sunday night, June 4th, enroute for Hereford, Texas. The party arrived in Washington the next morning, and were met at the depot by Brothers Anselm and Christopher, who have been taking their theology for the past year at the Sulpician Seminary, Catholic University. We proceeded at once to the Capuchin College, where the two Brothers just named have been in residence. Father Fidelis O. M. Cap., the Superior, extended to us a truly Franciscan welcome.

If the Friar Priests of the Atonement are to have in the future the superior advantages which a year or more of study at the Catholic University undoubtedly affords, it will be necessary for us to follow the example of the Friars Minor, the Capuchins, the Dominicans, the Paulists, the Augustinians, the Marists, the Holy Cross Fathers, the Oblates of Mary, and other American Congregations of Religious who have established houses of study for their Priests in close proximity to the University. With this possibility in view, we spent the entire afternoon while in Washington questing about for an available site. The desirable land that still remains in the market is held at a very high figure because those who are the fortunate possesors of land close to the University know that sooner or later they will be able to dispose of it at almost any figure they may choose to name.

We left Washington for Richmond, Va., at 5:10, the same afternoon, arriving there four hours later. At ten o'clock on Tuesday morning we boarded the train for Rock Castle-on-the-James, our objective being St. Emma's College for colored young men. The Commencement exercises of this Catholic institution took place in the afternoon under the grateful shade of great spreading oaks and a magnolia tree. This College was founded by General and Mrs. Louise Drexel Morrell over twenty years ago. The immense estate of General Cocke, more than ten thousand acres in extent, having been purchased for the purpose. Here colored youths without cost to themselves, are educated by the Christian Brothers as agriculturists, machinists, automobile mechanics, blacksmiths, harness makers, tailors, carpenters or millers, in fine are given a practical education that will fit them to be the uplifters, socially, morally, and religiously of their race in the Southland. Bishop O'Connell of Richmond presided at the Commencement Exercises, and Mr. William Anthony Avery, one of the leading educators at Hampton Institute, where Booker Washington, the friend of Theodore Roosevelt, received his training, delivered the principal address. The showing of the young men was most creditable in every respect, the music of the orchestra and band being especially noteworthy; also the military parade, for the school is under military discipline and a colored military officer of the U. S. Army acts as Drill Master. The popularity of the school is indicated by the fact that the graduating class numbers eighteen and there are two hundred and fifty applicants to fill the vacancies made by their graduation. However a new Dormitory Building is in process of erection which will increase the membership of the College from 125 students to 300.

About two miles distant from Belmead is St. Francis de Sales Academy for Colored Girls, founded by the Sister of Mrs. Morrell, Mother M. Katherine Drexel. We had the pleasure of inspecting this glorious institution for the education and uplift of colored girls on the following morning in company with a number of the clergy and distinguished guests who had assembled for the Commencement exercises which began at 11 o'clock. However, before the commencement exercises were concluded we had to take the train for Lynchburg en route for Cincinnati and the West. We have been following the James River upward to its source all day, climbing by degrees into the Allegheny Mountains, and watching with interest the variations of —scenery—more rugged and more majestic as the express train climbed higher into the Mountains.

James River Division, Chesapeake & Ohio R. R.
June 7th. 1922.

THE DEDICATION OF SAINT ANTHONY'S CHURCH

Saint Paul's Friary,
Hereford, Texas,
June 14th.

Saint Anthony's Day will remain a Red Letter one in the Catholic Annals of this beautiful County Seat on the Texas plains.

We arrived here Saturday morning, June 10th, and were driven by Father Salvator in his Ford coupe at once to the Church. Our expectations concerning this Memorial to our Elder Brother, Saint Anthony, were exceeded by the reality. The exterior was faithfully depicted by the picture published some months ago in **The Lamp.** It was the interior that surprised us. A more beautiful church of its size we have rarely seen. Bishop Lynch of Dallas, in his Dedication Sermon, described it as "a miniature Basilica." One of the extraordinary things about it is that Mr. Franke, the New York Architect, had only photographs and floor line

measurements of the old Antidote Building, and the little St. Paul's Friary which was nothing more than a one story bungalow to serve as his guide, and yet he has reconstructed these two buildings so that the one has the lines of a dignified Friary, and the other is as perfect a specimen of Mission Romanesque architecture as could have been designed even had the lot stood vacant.

The Church was crowded during the Dedication ceremonies, which were very impressive, particularly the Solemn High Mass. The plain song chant by the Hereford Choir was rendered as finely as in a Cathedral Church.

We discovered that the Bishop of Dallas is a wonderful preacher. His Sermon was the best we have ever heard from the text usually taken on such occasions: "This is none other than the House of God and this is the Gate of Heaven."

The Church is complete in every particular; nothing is wanting; and it stands as a magnificent illustration of the devotion of the Readers of **The Lamp** to our great friend, Saint Anthony of Padua. The cost of the sacred edifice with the improvements to the Friary represent an outlay of $25,000, the far greater portion of which has been contributed during the last twelve months by our *Union-That-Nothing-Be-Lost* members We only wish every contributor could see this beautiful church. It would make them so glad they aided in its erection.

That the people of Hereford highly appreciate the wonderful gift our generous Readers have presented them with was written all over their glowing faces yesterday. They came in their automobiles from their ranches, some of them from forty and forty-five miles away. They remained all through the long ceremonies which were terminated by Confirmation; they picnicked on the grounds of St. Christopher's Settlement House across the street from the Church, and they would not return to their homes until a Sermon by the Father Minister of the Society of the Atonement had been given them on top of the one by the Bishop in the morning.

At night the Church was again filled with a Congregation fully one half Protestant which assembled at the inaugural services and Sermon of the Mission to non-Catholics, which is now in progress.

We regret to announce that there is an indebtedness of a little less than $1,000 still remaining upon Saint Anthony's Church, and that one thousand Masses, which we feel the builders of this Church are entitled to still remain to be provided for. Offerings, however, are still coming in from the Clients of St. Anthony, and we are confident they will see to it that what is lacking to fully discharge every obligation will be forthcoming.

Father Salvator unites with the Editor in thanking and blessing all our dear, dear Readers who have erected on the plains of Texas one of the most beautiful Catholic churches in this portion of the country.

STATUS OF S. D. W. OFFERINGS

The June issue of **The Lamp** contained a comment on a comparative table of the Self-Denial-Week offerings submitted by the Treasurer of the U. N. B. L.

Between the date of our last report (May 17th) and the 31st of said month, or within less than fifteen days, 546 benefactors contributed $725 or something over one dollar each, making altogether $22,295.27 from 15,839 contributors. This leaves more than One Hundred Thousand Members of the Union-That-Nothing-Be-Lost to be heard from. Remember our slogan is: **One Dollar For The U. N. B. L. From Every Lamp Subscriber.**

G L., Barnesboro, Pa.: "Received your most welcome letter a few days ago and am willing to help as much as I can I am only a coal miner and the times are bad on account of the big strike, but I will give the last I have to help a good work out, so I am sending here two dollars."

J. J. H., Middletown, N. Y.: "I enclose this small amount of $1. Wish I could send one hundred and if I ever can afford it I will do so."

LIFE MEMBERSHIPS

In our former report there was shown quite a large addition, for a single month, to the Individual and Family Life Memberships, bringing the total number within fifty of the original goal of One Thousand. Our present report shows only six additional Individual members and one Family Life membership, leaving thirty-seven as yet necessary to complete the Thousand.

To be among the First Thousand Perpetual Members in our Missionary Union is an honor that cannot now long remain open. Here is an opportunity that will not be overlooked by those who have caught the spirit of the *Union-That-Nothing-Be-Lost*. There are now 963 Members on record. Will your name be among the 37 memberships remaining?

LIFE AND PERPETUAL MEMBERSHIPS

Mrs. A. McD., Mrs. A. J. T., Sr. M. M., Mr. J. F. W., Miss M. B., Mrs. A. D., or only six new members.

FAMILY MEMBERSHIP

C. A. E. Now 963 Members on record.

CATHOLIC WILLS

Speaking of wills, Charles H. Joseph in the *Jewish Criterion* provokes us to emulation by the following:

Speaking of "Christian" leadership, "Christian" charity, "Christian" goodness I refer our Christian friends to this "Christian" will of a very Jewish lady, Mrs. Julia Seligman of New York. She left $25,000 to Mt. Sinai Hospital, $25,000 to the New York Post Graduate Hospital, $5,000 to the Hebrew Orphan Asylum, $5,000 to the United Hebrew Charities, $5,000 to the Tribune Fresh Air Fund, $5,000 to St. John's Guild, and $2,500 to other Jewish and NON-JEWISH *organizations. I think that the catholicity of such a will should inspire our "Christian" philanthropists to show some of the same Christian spirit as did this fine Jewess in remembering that all suffering humanity should be helped regardless of color or creed.*

FAIR EXCHANGE

EDITORIAL NOTE: *We are responsible for the above caption to the following appeal, which strikes us as one calling not only for mercy but justice—an appeal which is made not only to our charity but to our sense of right as well. We have taken this land from the Indians, the aboriginal Americans, and too often have done so in the most unjust manner possible, a manner not patterned after the more just methods of the Franciscan Padres of the West Coast. How unlike, indeed, were the aims and methods of conquest conducted by those Protestant stocks which pursued the Indians westward, from those adopted by the Spanish conquerors! What shall we give the Indian for what we have taken away from him? The Ursuline Convent of St. Ignatius, Montana, shows us a way in which we may do something, and we hope the response to Sister M. Perpetua's letter, printed below, will be spontaneous and generous. Donations may be sent to her direct; or, if sent to us, will be forwarded by the U. N. B. L.*

Reverend dear Father:

On February 19th our Convent, contents and all were burned to the ground and in order to get funds to rebuild we are soliciting everywhere. Now, we come to you, dear Father, to ask you if you would make an appeal for us in THE LAMP. As a rule we do not ask these favors but at this time we see no other way out. There is no other Indian school for girls in this vicinity, and, for this reason we have been importuned to rebuild. Our building has been commenced but we lack funds for the continuing of same. Whatever you can do to help us will be more than appreciated and richly rewarded.

Yours in the Sacred Heart of Jesus,
The Ursuline Nuns.
Per Sister M. Perpetua, Superior.

Ursuline Convent, St. Ignatius, Montana

A CALL FROM MARYLAND

I beg the favor of having the following sketch of my mission work set forth in your publication.

My parish—a mission it should be called—is a territory over 40 miles in length, and, excepting one tiny extremity, includes all of Calvert County. In this vast district of 40 miles I have less than ONE HUNDRED Catholics, men, women and children.

Prejudice and—in spots—bigotry, runs large through my mission field, causing I fear, timidity and discouragement among my widely scattered flock. I have been but recently appointed pastor of the field, with residence at Solomons. The sacristry of the little chapel at Solomons serves as my Rectory. I need a home badly, and it is for this that I am appealing to your well known generosity. I must be properly equipped to do successful work against these adverse circumstances.

The house built, I shall set about the building of a Catholic School. There is no Catholic School in the whole district.

Every other mission station I have not even a chapel to say Holy Mass in. The civil authorities have very kindly loaned me the Grand Jury Room of the Court House for the Holy Sacrifice.

I should not make this appeal were my parishoners in numbers and in circumstances capable of building a home at Solomons or a church at the County Seat, Prince Frederick.

I pray God the generous readers of your magazine will come to my assistance, win heaven's favor on themselves, and shed lustre on their Faith.

Faithfully yours in the Lord,
MAURICE B. ALEXANDER, Pastor.
Our Lady, Star of the Sea Church, Solomons, Calvert Co., Md.

TRAPPISTS AND FOREIGN MISSION WORK

Mariannhill Missionaries

That the Trappists or Order of Reformed Cistersians should lay any claim to Foreign Mission work would seem impossible or contradictory in terms, since the Trappists have one of the most strict Orders of the Church, with absolute enclosure and perpetual silence.

To be enclosed within a four-walled monastery and keep perpetual silence are not characteristics adaptable for Mission work. The Missionary must go out among the pagans and preach and teach the Christian doctrine. So, according to the rules of their Order, Trappists cannot undertake Mission work.

Yet, a Mission started some 40 years ago in Africa, by the Trappists, still is in existence and carrying on the noble work for which it was established.

It was Dr. Ricards, the Irish Bishop of Port Elizabeth, who brought Trappists to South East Africa. Cognizant of his responsibility and duty to the vast masses of aboriginal natives, Dr. Ricards decided that the founding of a Trappist Monastery and Mission was the first step necessary. In 1879 he appeared before the General Chapter of the Trappist Abbots, in France, and made his plea.

The pious abbots, realizing the difficulties attending such a project, 8,000 miles away and in the heart of an almost unexplored continent, voted against the plan. But there was one among that august assembly, not yet an abbot, but only the prior of Maria Stern, and, as such sitting in the last place in the gathering, who was fired by the eloquence and enthusiasm of the Irish Bishop. When the negative votes of the others had been cast Prior Franz Pfanner arose and said:

"If all refuse to go, I will go."

Agreements were drawn up and ecclesiastical approval obtained. Irish, English and German contributions furnished the funds to defray the expense of the trip. Ireland, in spite of the famine and bad times, gave 700 pounds Sterling. Prominent Englishmen gave 750 pounds and the Archbishop of Munich donated 50,000 marks out of his missionary fund.

On June 3, 1880, the party set forth; Dr. Ricards, 32 Trappists and 3 secular Priests. First they tried a settlement at Dunnbrady, Cape Colony, which, on account of drought, proved a failure. In December, 1882, they went to Natal and founded Mariannhill (Mary-Annahill).

There were no buildings in the wilderness, no civilization. The Missionaries slept for the first few months under wagons, piled-up boxes and in tents. After primative temporary buildings had been erected the Fathers opened a school for boys and gradually began mission work among the pagans in the vicinity.

To carry on their work they needed many dispensations from their rules. Their mission work increased so rapidly that in 1909 they had 22 central stations. The Superiors of the Order, as well as the Propaganda in Rome, saw the necessity of drafting a separate con-

stitution adapted for Mission work, in order to obviate the many dispensations, and thus, in that year, the Monastery of Mariannhill was separated from the Trappist Order and formed a new Mission congregation, called "Religious Missionaries of Mariannhill."

What is Mariannhill today? It is the largest Mission center in Africa south of the equator. There are 60 Missionaries, 162 Brothers, 337 Sisters, 182 native teachers and 77 native catechists actively engaged on 33 central Mission stations, scattered from the northern part of the Cape Colony to the Zambezi river. There are 138 schools, with 8,000 native pupils, two normal schools, 37 churches and 77 chapels.

Because of the wonderful work accomplished among the natives, Mariannhill frequently has been complimented by Catholics and non-Catholics alike, who, in their African travels, have seen the scope and extent of the endeavor. Perhaps the most distinguished compliment ever received from a non-Catholic is found in the second volume of Mark Twain's "Following the Equator," the author devotes four pages, 345 to 348 inclusive, to a brief description of the work as carried on there.

Before the World War, the Mission was liberally supported by the Catholics of the European countries, but since 1914 the work has suffered acutely. The Mariannhill Mission now has opened an American headquarters house in Detroit, Mich., to obtain means and personnel, and His Lordship, the Rt. Rev. Michael J. Gallagher, D. D., Bishop of the Diocese of Detroit, has granted free education for their students if they build a college near the proposed new Sacred Heart Seminary which soon will be under construction there.

This, in brief, is the history of the grand mission work undertaken by the Trappists in Africa, which is worthy of all support.

A CATHOLIC CHURCH IN BELGRADE

A new dawn has arisen for the Catholic Church in Serbia, an essentially Orthodox country, where very little could be done for the Faith during the past centuries and where there has been no Catholic Church since the Crusades.

The end of the world war brought about the political union of Orthodox Serbia with her sister Southern Belgrade, capital of Serbia; and a powerful centre of Orthodoxy in South-Eastern Europe thus becomes the capital also of the new Southern Slav State (Jugoslavia) so that henceforward some seven million Catholics can claim it as their city in common with the Orthodox Serbs. The influx of Catholics into Belgrade, a political, commercial and industrial centre, makes the erection of a suitable place of worship imperative if a leakage is to be averted, for the only existing Catholic chapel will barely hold a congregation of five hundred.

The Jugoslavia hierarchy have appealed for funds to their own impoverished people in these war-ridden lands, but although gallant efforts are being made to subscribe, outside assistance must be sought before there can be any attempt at building.

The late Holy Father, Benedict XV. was the first benefactor and in giving his blessing he has also expressed his approval of the intention that this first Catholic Church to be erected in Serbia in modern times be dedicated to SS. Cyril and Methodius, Apostles of Christianity to the Slav peoples. They labored in the ninth century before the Eastern Schism hence they are beloved alike by non-Catholic as well as Catholic. There is no doubt that a temple dedicated to their honor in the heart of Orthodox Serbia will be a means of enlightening the Serbs as to the truth concerning the Catholic Faith?

If there is dislike, suspicion, and even fear of the "Papal Church" it is due to the fact that just as Mohammedanism was symbolic of Turkish oppression during the centuries of Serbia's struggle against the Sultan's forces, so too, the imperial ambitions of the late Austro-Hungarian Empire, where the state religion was Catholic, were assumed to be part and parcel of the Church of Rome. Adherence to the tenets of the Serbian Orthodox Church seemed to the struggling Serbs the only safeguard for the preservation of their language and their national existence.

To see Catholic life and activity in their midst, to learn that the Church is fighting for souls and not for worldly power will be a revelation to the unenlightened but upright Serbian whose love of country has caused him to fear what he had been taught to believe was an anti-Serb religion.

American and English Protestants are doing much at present to assist the Serbian Orthodox Church, hence the few Serbians who are Catholics and the Croats and Slovenes are emboldened to appeal to the generous Readers of THE LAMP to manifest their interest not only for the preservation of the Faith among the impoverished Catholics who are migrating to Belgrade, but for the enlightenment of those who have never had an opportunity of learning the truth about the Church of Christ. Contributions however small are therefore solicited and if sent at the present time when the exchange for American money is still very high even the smallest in cents would represent no mean sum.

Donations for Belgrade Catholic Church will be forwarded by THE LAMP or can be sent direct to the Rev. Canon Camillus Dockhal, Archbishop's House, Zagreb, Jugoslavia.

NOTE: If sent direct foreign bank draft should be used and not U. S. money order.

That "Little Tin Bank"

Mrs. G. B., St. Louis, Mo.: "I am enclosing $1.00 for Rev. Dr. T. Weis, Catholic Priest, Primaseus, Germany, towards provisional church in honor of my beloved saint, St. Anthony. I keep my little tin bank which was so successful during the Mile of Dimes Campaign and as there is $1.50 in it today am sending $1.00 for him. May all lovers of our dear St. Anthony keep a little bank, where seen at all times, and as often as possible drop in their offerings of nickles and dimes as I do—by this means I always have something (small) to help along a cause."

Editor's Note: When Mrs. B. first introduced her Little Tin Bank to U. N. B. L. fame, it was in the following words (See Lamp, Jan. 1921, page 27).

"Have just dropped a dime in my
Little Bank of Tin
For the "Fathers of Graymoor"—**they must win!**
Have placed my bank in the sight of all
For friends' "donations large and small."

REPORT OF MONEYS DISBURSED BY THE UNION-THAT-NOTHING-BE-LOST DURING MAY.

AFRICA

Rt. Rev. J. Biermans, Kampala P. O. (Uganda) Mass Int., $171.; gifts for various Missions, $129.; total: $300.00.—Rt. Rev. A. Declercq, Lulubourg, Belgian Congo: M. I., $50.—Rt. Rev. G. Grison, Stanley Falls, Belgian Congo; M. I., $50.—Rev. P. J. M. Quigley, Uganda; gift $25.

AUSTRIA

His Em. F. Card. Piffl, Vienna: for relief work among the distressed, $486.75; Rev. Dr. A. Hlond, Vienna, for the starving, $81.00—Rev. Mother M. Ignatius, for her Ursuline Sisters, Friewaldau: $108.—Baroness Von Rast, Austrian Relief Fund, $15.

CHINA

Rt. Rev. M. Evenaerts, O. F. M., Ichang: Mass Int., $100.—Rt. Rev. A. Henninghaus, S. V. D., Jenchowfu: M. I., $50.—Rt. Rev. P. A. Favenu, C. M., Hang Chow: M. I., $50.—Rt. Rev. C. Ibanez, O. F. M., Yen-an-Fu: M. I., $100.—Rt. Rev. M. Chiolino, Honan: M. I., $25.—Rt. Rev. Bishop Timmers, loan from the Church and School Bldg. Fund, $500.—V. Rev. C. Daems, Tsinchow: M. I., $15.—Rev. F. D. Herkenrath, O. F. M., Tsinanfu: M. I., $25.; gifts, $30., total: $55.—Rev. Jos. Hou, Ning Po: M. I., $10.—Rev. A. Hervot, O.F.M., M. I., $15.—Rev. V. Fou, C. M., Yen Chow: M. I., $15.—Rev. H. Sepeter, C. S. M., Jui Chow Fu: M. I., $25.; gifts, $21., total: $46.—Rev. Leo Ting, C. M., Chi Chow Fu: M. I., $10., Dispensary, $10.; Catechist, $10. total: $20.—Rev. C. Kleinenbroich, Simako: M. I., $15.—Rev. Fr. McGillicuddy: gift, $2.—Rev. Fr. Volpert, Show Kwang: M. I., $5.; gift, $1.; total: $6.

HOLY CHILDHOOD ASSOCIATION

Received for Memberships in the Association: $24.52.

INDIA

Most Rev. J. Aelen, Madras: Mass Int., $25.00—Rt. Rev. T. Kurialacherry, Changanacherry: M. I., $50.—Rt. Rev. P. Perini, S. J., Mangalore: M. I., $50.; Catechists, $50.; total: $100.—Rt. Rev. A. Chulaparambil, Kottayam: Gifts for statues, $150.—V. Rev. Fr. Gregory, D. C. Trivandrum: M. I., $100.—V. Rev. A. Bruder, S. J., Poona: M. I., $15.—Rev. E. Loubiere, Cuddalore: M. I., $25.—Rev. S. Monfrini, Bhamour: gift, $4.—Rev. Chas. Finner, C. S. C., alms, $5.—Rev. H. Westropp, S. J., Poona: M. I., $20.—Rev. J. Francis, O. M. I., Mannar: M. I., $15.—Rev. E. L. Mathias, Mangalore: M. I., $15.—Rev. Leopold of St. Jos., D. C., Elthuruth: M. I., $15.—Rev. F. S. D'Souza, Ullal: M. I., $10.—Rev. V. R. Fernandes, Manjeshwar: M. I., $15.—Rev. J. D'Sa, Bantval: M. I., $10.—Rev. J. Faisandier, Bangalore: M. I., $25.—Rev. J. V. D'Souza, Mattigiri: M. I., $10.—Rev. S. D' Silva Chamarajapuram: M. I., $15.—Rev. Fr. Dominic, O. C. D., Mannaman: M. I., $50.—Rev. T. G. Duffy, Tindyvanam: M. I., $15.—Rev. Fr. Elias, D. C., M. I., $15.—Rev. Fr. Joseph, M. I., $26. gifts, $10. total: $36.—Rev. Bro. Alexis, O. F. M., an alms, $5.—Sr. Angela, Palai: gift $4.

ITALY

Rt. Rev. I. Papadopulos, Rome: for Russian Relief: $2.—Most. Rev. A. Rigo, Rome: for the Poor Clares of San Cosimato: $103.60—V. Rev. C. Ugolini, Olomo Sargiano: M. I., $49.; gifts, $57., total: $106.—V. Rev. P. M. Cocalloro, O. F. M., Assisi: M. I., $100.—Sr. C. Rognoni, P. C., Assisi: $30 for 30 Masses for the Graymoor Benefactors—Rev. Mother C. Reatelli, P. C., Alcamo: Alms, $25.—Rev. Chaplain for the Capuchin Sisters in Rome, $10. for M. I.—Sr. Mary of the B. S., an alms, $25.—Sr. Mary of the Imm. Con., alms for the Community $75.

JAPAN

Rt. Rev. J. B. Castanier, Osaka: M. I., $100., Catechists: $20.—Rt. Rev. J. C. Combaz, Nagasaki: for Seminarian, $2.50—V. Rev. S. Kinold, O. F. M., Sapporo: M. I., $120.

KOREA

Rt. Rev. F. Demange, Taikou: gifts toward Perp. Scholarship Burses, $300.—Rev. C. Ferrand, Taikou: M. I., $15.; Catechists: $21. total: $36.—V. Rev. J. Vermorel, Napaoni: M. I., $15.—Rev. Fr. Eckhardt, Wonsan: gift: $2.

MEDICAL MISSION BRANCH

St. Joseph's Hosp. (Sr. Gilbert) Ning Po: $57.—St. Vincent's Hosp. (Sr. Gertrude) $51. Mission of St. Sebastian: (Sr. Bernardine) $103.50—Holy Childhood Orphanage, (Sr. Trinity) Foochow: $52.—Holy Childhood Hosp. (Sr. Agnes) Pekin: $59.—House of the Sacred Heart, (Sr M. Joseph) Kashing: $59.

NEAR EAST AND ASIA MINOR

Most Rev. C. Khouri, Tyre, Phoenicia: Mass Int., $25.—Most Rev. Maximos Saigh, Tyre, gift, $100.; for M. I., $10. total: $110.—Rt. Rev. G. Calavassy, Constantinople, Turkey M. I., $500.; Daily Bread League: $441.50; total: $941.50.—Rev. J. Naayem, Chaldean Relief Fund: $259.

PHILIPPINE ISLANDS

Rev. Hon. David, Baguio: Mass Int. $100.; gifts to various Missions, $60.; total: $160.

MISCELLANEOUS MISSIONS

FOREIGN: His Em. D. Card. Bello, Lisbon, Portugal: Mass Int., $50.—Rt. Rev. A. Bahlmann, Santarem: Brazil: M. I., $25.; gifts, $125.—Rt. Rev. M. G. Vuylsteke, O. P., Curacao: gift for Fr. Bruyn: $3.50—V. Rev. A. Campa, O. F. M., Ljubljana, Jugoslavia: M. I., $102; gifts: $168.; total:$270.—Rev. P. Bihain, Port de Paix, Haiti: M. I., $25.—Rev. J. E. Cote, Damas, Syria: M. I., $10.—Rev. A Lecoore, O. M. I., Calgary, Can.; M. I., $15.—Rev. A. L. Gancevic, O. F. M., Subotica, Jugoslavia: M. I., $25.—Rev. I. Heiligenstein, O. F. M., Friedolsheim, France: M. I., $20.—Rev. A. de Valette, O. F. M., Lagu, Abyssinia: M. I., $25.—Rev. J. De Samber, Brussels, Belgium: M. I., $25.—Rev. E. Giessen Aachen, Germany: M. I., $15.—Rev. Dr. Weis, Primasens, Germany: gift: $5.—Rev. Fr. Thomas, S. Africa: an alms $2.—R. O'L., Ireland, $150.—Rev. Mother Anacleta, Egypt: alms, $15.—Sr. M. de Pesseroey, Ghent, Belgium: an alms, $5.—Sr. Hildegarde, O. S. B., Carlisle, Engl.: $25.—V. Rev. R. Brotons, O. F. M., Valencia, Spain: M. I., $50.—To Rev. D. Namos, O. F. M., for 500 Masses for the U. N. B. L. Members to be said by poor Communities of Friars in Spain, $500.—Rev. Fr. Agatangelus, Limpias, Spain: M. I., $5.

DOMESTIC: Rt. Rev. J. R. Crimont, S. J., Juneau, Alaska: M. I., $2.; gifts $28.; total: $30.—Rev. Fr. Sylvester, Ravina, S. D., M. I., $5.; gift, $2.; total: $7.—Rev. S. J. Kelly, for Negro Missions in U. S. A., $50.—Rev. J. A. C., Texas, $50.—St. Clare's Mission, Bronx, N. Y. C.: $512.—F. B., Medical Miss. Branch: $15.—St. John's Church Graymoor, for a bell $50.—Catholic Education, $14.13.

Masses distributed in the U. S. A.: Rev. H. C., $25.—Rev. B. B., $109.—Rev. J. C., $77.30—Rev. R. W., $30.—Rev. V. S., $27.—Rev. F. V., $25.—Rev. F. A., $15.—Rev. B. A., $15.—Rev. J. A. C., $25.—Rev. C. C., $25.—Rev. J. C. L., $10.—Rev. P. J. C., $20.07—Rev. H. L., $15.—Rev. O. L., $15.—Rev. P. J. F., $26.—For the dissemination of the Antidote among Non-Catholics: $500.

Total Disbursements: $8,925.57.

AUNT HELEN'S LETTER

My dear Boys and Girls: In the June and July numbers of the Lamp, you will notice that the Holy Childhood Catechism lesson tells all about the Catechist and how extremely necessary he is to the success of mission work, so essential in fact, that he is called the missionary's right arm. Now, if we will stop to consider how highly we prize OUR *right arm and how loath we should be to part with it, we can realize in part, how the over-worked missionary is handicapped, when he must dispense with the services of the Catechist for lack of funds. That the missionary must discharge zealous and efficient Catechists because he cannot pay them from three to seven dollars a month to keep soul and body together, is certainly sufficient proof of his desperate financial condition.*

Is not this a very, very sad state of affairs?

I hope that every member of the H. C. A. as well as promoters and friends, will earnestly consider this chapter on Catechists. Then, after a fervent prayer to the Holy Ghost and the Sacred Heart, start out with the determination to persuade some charitable grandmother or grandfather, uncle or aunt, or just anybody to adopt a Catechist for any one of the dozens of poverty-stricken mission priests. This act of charity (which could be performed by many without inconvenience) would fill the missionary's heart with joy and gratitude, and the benefactor would be remembered daily in the Sacrifice of the Mass, and at the very time, perhaps, when he most needed prayer.

Good Catholics have been heard to say, that they didn't like to read mission magazines because the pitiful letters of the priests and Sisters made them feel sad, and the puzzling part of all this is, that many of these same tender hearted persons attend the movies frequently and would no more think of missing an episode of a serial, than they would think of buying a Chinese baby!

Catholic newspapers print very encouraging articles on the "awakening of the mission spirit in America", but so long as we continue to read column upon column of "pitiful letters" from missionaries everywhere, it is hard to believe that the interest of the average American Catholic has gotten beyond the yawning, stretching stage, and that the alarm clock of his conscience will not require several more windings up, before he is thoroughly awake to his duty to Catholic missions.

But like all other clouds, this one has a silver lining.

The rapid increase in H. C. A. membership proves that the zeal and interest of Catholic children is steadily growing.

Our U. N. B. L. Boys and Girls are receiving a real education in mission work through the Holy Childhood Catechism printed monthly, and it is these well instructed ones, who will in time be the live wires of mission activity.

By-the-way, how many of the Boys and Girls are trying for the Chinese baby prize? Now that final exams. and school closing worries are over, I will look for a big increase in the number of letters, and you have been so faithful in the past, I am not afraid of being disappointed.

AUNT HELEN.

HOLY CHILDHOOD CATECHISM
CHAPTER VIII (Continued.)
Catechists

To support a Catechist would seem an excellent way to help the cause.

None better except the education of priests, and none more urgent at the present time. Native Catechists should be multiplied to take the places of the young priests who, before the War, went annually to the Orient from Europe. But, instead of new Catechists being acquired, thousands are being dismissed for lack of funds.

Are there many schools for Catechists?

At present there are very few, but it is hoped that they will be multiplied, for this is a most fruitful way to assist the missionary and lighten his work. This is especially true in districts where there are no native priests and few European missionaries.

Must these Catechists be well trained?

Their training should be as thorough and as broad as possible. On the spiritual battlefield they play a part similar to that of subordinate officers on the material field. They are often called to take the place of their superior officers, and can do this to advantage only if they have been carefully trained.

Are Catechists absolutely necessary?

They are the right arm of the missionary. In fact they can often enter the citadel of paganism and bring souls to the Faith where the missionary himself might not succeed.

Is the work of Catechists entirely confined to pagans?

Not by any means. They must spend much time among new converts, strengthening their faith, encouraging them, and consoling them in the trials which may arise from their contact with pagans. Moreover, on account of the scarcity of missionaries, the Catechist must often assemble the Christians for devotion on Sundays, visit the sick and inform the missionary of their condition, and even at times baptize the dying.

How much salary does a Catechist receive?

From two to seven dollars a month. The average pay of a Catechist is three dollars a month.

John F. Amon, Coraopolis, Pa.: "Enclosed find fifty cents for two years dues in the H. C. A. which are due on May 24th. Please pray for my intention."

Many thanks for your thoughtfulness in sending in your dues, John. Aside from our prayers, you have also a share in those of the ransomed pagans and missionary priests and Sisters.

Mrs. H. S., Greenville, N. C.: "Dear Aunt Helen: I am writing to you in behalf of my little Sunday School Scholars. There are only eight in all—four girls and four boys. We live in one of the missions and have a priest only once a month, but we teach Sunday School every Sunday. My niece teaches the boys and I the girls. I wish you to send eight membership cards and medals. I do not know the prices but will send the money later when you let me know. I will be glad if you can send them without delay. They have already ten dollars collected since Christmas to adopt two babies. The boys are to name one and the girls the other. As soon as I receive the membership cards, etc., I will forward this to you by check. Please give me the address. Is it in care of The Lamp?"

Many of us who live where we have daily Mass and can approach the Sacraments at will, must ponder over the generosity and zeal of some Catholics who live in an isolated mission, far removed from parochial schools and the beneficent influence of priest and Sisters. And yet, in spite of these handicaps, see what they are accomplishing! Inspired by the Sacred Heart, this zealous promoter is teaching her Sunday school class to know and love the abandoned pagan children.

Elizabeth Hohlefelder, Doylestown, Pa.: "Dear Aunt Helen: Just a few lines to let you know that I am sending the H. C. A. dues. I guess you thought that I had forgotten all about it. I am enclosing thirty-six cents in stamps. Please enroll my sister and brother also."

I am glad to enroll your sister and brother, Elizabeth, and thank you for the dues sent. When you write again tell me their names.

Virginia Leahy, Hornell, N. Y.: "Dear Aunt Helen: I had $1.25 in my mite box, and wish you would please send me another one and I will try my best to fill it. I have been sick and almost forgot to write to you. We are building a new house and hope to be in it by July. I will write to you again."

You have done very well indeed, for a sick girl, Virginia, and I trust you are feeling quite well by this time. I wonder if you didn't earn some of those pennies by taking your medicine heroically?

Mrs. J. F. B., San Francisco, Cal.: "Dear Aunt Helen: You have already enrolled our three children in the H. C. A. and they in turn, wish some of their little cousins to become members. Please send mite boxes and medals to the following addresses, and two mite boxes for Peggie Ann, aged six and Elsie Catherine, aged four years."

Thus are the seeds of the H. C. A. scattered over this big country of ours, by those already acquainted with the work interesting their little friends in other localities. We are very grateful for your interest, Mrs. B.

Mrs. E. K., New York City: "My dear little son is so interested in saving his pennies for the poor pagan children. If you will send him a mite box he will start saving as soon as it reaches him. He is only three years old. Please send medal and card and several extra mite boxes."

Regina Schubert, Bronx, N. Y. C.: "I am a little girl twelve years old and would like to do something to help the poor pagan children. Please send six medals, cards and mite boxes, for my four sisters, one cousin and myself and information about the dues."

James Z. Farley, Melrose, Mass. is a little boy eight years old, has asked for a medal, card and mite box and wishes to be enrolled in the H. C. A.

Mrs. T. L., Jersey City, sends one dollar for H. C. A. dues and requests that her children, Joseph, Vincent, Francis Bernadette, Thomas, Cecilia and Miriam, be enrolled in the H. C. A.

Francis Sheridan, Brooklyn, N. Y.: "Please send me three medals, cards and mite boxes. We wish to save up our pennies instead of buying candy. The names of the other two members are Theresa Dease and William Sheridan."

Mary Una Costello, Bronx, N. Y. C.: "We have been taking The Lamp for eight years, since I was a baby. Will you please send me a mite box? I have resolved to save a nickle a week. My three sisters, Alice, Aria and Roberta wish to join the H. C. A. also. I attend Holy Family School in Unionport. Please find enclosed one dollar for dues and a picture of my sisters and myself."

Rose E. Lowney, Wilmington, Del. writes us that she is going to help the pagan children as much as possible and to prove the sincerity of her intentions, encloses one dollar for the H. C. A. We gladly welcome Rose as a member of the H. C. A.

Mrs. F. P. F., Woodlawn, Pa.: "I have five little children whom I would like to have enrolled in the Holy Childhood Association. Please send mite box, as the older ones are very anxious to help the starving pagan children."

By billet addressed to Reverend Wm. F. Stadelman, C. S. Sp., National Director of the Holy Childhood, and dated April 12th, 1922, our present Holy Father, Pope Pius XI, bestowed the Apostolic blessing on the associates of the Holy Childhood in the United States and those who aid and assist in the grand work of rescuing the abandoned infants of pagan lands.

Guild of the Little Flower

Waiting For The Light.

By Mrs. Thomas Riggs

St. Michael is a desolate spot on the southern coast of Norton Sound, where, after much buffeting of wind and wave, one lands from the long trip down the Yukon, to await transportation by steamer across to Nome, where, in the year 1899, sixteen thousand people landed on the beach in one day in a mad rush to satisfy the human craving for gold.

At St. Michael, crowning a high bluff, stands a small Russian block house, looking out over the storm swept waters, bravely facing a dreary solitude. Its walls are scarred with the initials and names of careless passers by, many of whom have long since gone their way. Inside the building are some tiny Russian cannon that look like children's toys.

Following a plank walk across the tundra, we came to the little Catholic Church, where I breathlessly took refuge from the battering wind. Closing the door with difficulty behind me, I suddenly found myself enveloped in a quiet peace that was very restful to a travel-wearied spirit. At the foot of the altar the wonderful feeling of being at HOME, although in a strange land, came over me.

The next day, having received an invitation from the "Chief", or "Head Man," of the St. Michael Eskimos, we sallied forth to attend a "dance" in our honor. We were accompanied by a small number of friends who had been our travelling companions on the long voyage down the Yukon. One of them was an army Colonel, superintending the work of the U. S. Signal Corps in Alaska, another a young lady journalist, travelling for the *N. Y. World*.

The interpreter, who acted also as our guide, was a very intelligent young man, who was trying to help his own people to know how to live. Aware that the great war was going on he had become restless, and was very eager to serve his country. Following this able guide down the hillside to the shore, through a maze of Eskimo huts, and a swarm of more or less unfriendly dogs, we came to the "Kasga," which is the council house of the tribe, and their general meeting place for recreation and companionship during the long hours of winter darkness.

The dancers were not yet ready, so we were asked to visit the Chief's house. This home, we were told, contained two great and unusual marks of wealth and distinction; namely some linoleum on the floor, and a kitchen stove; nay—I forgot the third—a rocking chair!

Having done due honor to these luxuries, and been seated in the rocking chair as a queen upon her throne, I turned my attention to the Chief's wife. Clad in a calico "Mother Hubbard," which was scrupulously clean, her hair hanging in two long thin grey-streaked braids, she turned her back upon us. Crouching by the little window, she gazed mutely out over the vast expanse of restless sea, indifferent to these strange people who had come to look at her with curiosity. Indifferent. Yes, that was the word—indifferent to the trivial things that were going on about her; indifferent to the glorious rocking chair and the kitchen stove; indifferent to "wars and rumors of wars." Her vision reached out beyond us all; out over the sea to the dim horizon, wondering, waiting, dumbly seeking an answer to the great enigma of Life. There were generations, centuries, of patient waiting in her eyes, and I can never forget their haunting desolation. My mind flew back to the day recently passed at Holy Cross, on the banks of the Yukon, in the company of our much beloved and respected Bishop Crimont, Catholic Bishop of Alaska. There the dark smiling faces, and shining eyes of the Eskimo children testified that, to them had come the answer that this poor soul sought in vain.

The dance was ready. Stooping low we proceeded single file, thro a narrow tunnel, into a little outer room, then into the "Kasga". You have probably read many accounts of these dances; the weird throbbing of tom-toms, chanting voices, dark swaying bodies, and wonderful rhythm—it was fascinating and most interesting, but there was a general sigh of relief when finally we stepped out into the fresh air.

Impatient to reach Nome, we decided not to wait for the steamer which might arrive at any time during the next ten days, but to cross Norton Sound on a small gas boat that was to leave the following evening.

The time had come to say goodbye to the dear friends who were to remain in St. Michael during the long winter, so we went to the Ursuline convent for a last word with Mother Amadeus. (It was really a "Last Word," as she was taken desperately ill that winter and died the following summer. A truly wonderful woman, whose life was so nobly spent in the service of God.) With her were her lovely and devoted companions Sister Angela Lincoln and Sister Rosette—"Irish Rose," we called her,—whose kindly humor invariably evoked a smile. With immense pride they showed us their treasures; their precious books; a few simple engravings; then, opening the chapel door, we stood in the presence of the Greatest of all Treasures.

Little did we dream as we came away, that in the bitter cold of an Arctic winter night, the little convent would be consumed by fire, and our friends barely escape with their lives. Books, engravings, all their belongings gone, yet, braving smoke and flame, they made their way into the chapel and saved the Sacred Host.

EVIDENCES OF THE LITTLE FLOWER'S INTERCESSION

ON BEHALF OF HELPERS OF THE ALASKA MISSIONS

Evidences are on the increase that the Little Flower is helping those who help the Alaska Missions. In proof of this we print the following testimonials of grateful Clients of Venerable Soeur Therese, who bear witness to her intercession on their behalf.

Sisters of Charity, Paterson, N. J.: "Kindly send the enclosed five dollars to Bishop Crimont, S. J. for the misson work of his diocese. For one month we had been praying earnestly for a great favor which to be of value should be granted quickly. We had almost despaired of receiving it, when having read the acknowledgement of Rev. Father Lasance in The Lamp, we resolved at once to place our request in the hands of the Little Flower making the same promise as the good Father had made. The same evening in a most wonderful manner our request was granted."

Mrs. P. A. H., Rutland, Vt.: "I am enclosing two dollars as a thank offering for the help Little Theresa has given us through her intercession, in our children's complete recov-

ery from scarlet fever, with no bad effects. I promised publicaton if these favors were granted. As my children had just recovered from whooping cough (which was not very severe due to Little Theresa's prayer, I am sure) it seemed wonderful that they came through the latter disease O. K. I also prayed that the oldest boy be kept from this disease, so he need be no longer out of school and his father might return home sooner. He escaped the disease although fully exposed."

E. G. D., Phila. Pa.: "Some time ago in reading The Lamp I came upon a letter of gratitude to the Little Flower of Jesus for a favor received. As I was praying for a special intention, I promised to send five dollars for the Alaskan Missions if I received the position for which I was praying. I received what I wanted and am enclosing the five dollars promised. Will you please forward it to Bishop Crimont."

H. K. H.: "Enclosed please find check made out to The Lamp for $10 as an offering to the Alaskan Missions, in thanksgiving for a special favor granted through the intercession of Sister Theresa, the Little Flower of Jesus. Please publish."

Mrs. E. P. E., McKeesport, Pa.: "Enclosed please find money order for $1 thanksgiving for favor received through intercession of Teresa Little Flower of Jesus. I promised publication and offering. Will you kindly have published in The Lamp."

G. M., Cresson, Pa.: "I asked the Little Flower of Jesus through her intercession to have the great railroad strike averted, promising to make an offering and publish thanksgiving in The Lamp. My request was granted almost instantly."

EDITOR'S P. S.: *Recently a* LAMP *Reader in Canada sent $500.00 to Bishop Crimont through the U. N. B. L. in gratitude to the Little Flower.*

O! HOLY FACE

Mary B. Marr

O Holy Face, adorable
In childhood's winsomeness—
Upon Thy brow Divinity's
Invisible caress—
O! Holy Face, O! Face of God,
Beneath the plaited thorn,
Thy glorious transformation waits
Thy Resurrection morn!

O! Holy Face, O! Symbol Blest,
Of Christ's humanity—
Immortal Likeness that reveals
His kingly majesty!
Thy worship traced through ages dim
From lowly Bethlehem
Hath won for many a chosen soul
Eternal diadem!

O! Holy Face, we sing the praise
Of one whose life was spent
In Carmel's cloistered solitude,
In self abandonment—
Ah! Love inspired "her little way,"
And crowned with sanctity
This Little Flower whose bloom shall last
Through all eternity!

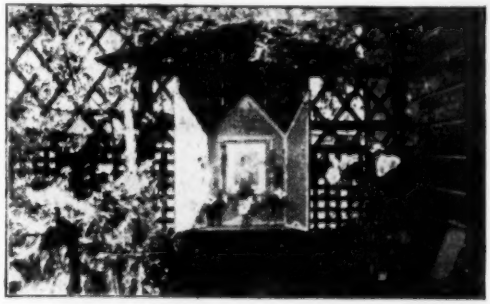
(In honor of the Little Flower's devotion to the Holy Face)

ALASKA NOTES

Rev. Father Vonder Pol S. J., of Ketchikan has written to Mrs. Montgomery, President of the Guild of the Little Flower a letter from which we quote in reference to the great need of a Hospital in Alaska. Father Vonder Pol says:

The people here are clamoring for a Hospital; many, many heart-breaking things are happening constantly, but we get no Sisters. Do pray that the Lord may send us some generous and efficient Nuns. They could and would do so much good, even if it were only for a few years. Still how many would glorify the Father. Pray for this intention and get prayers."

A beautiful shrine of "The Little Flower" has been erected in the home of Mr. Harry Wilson, 330 S. Vendome St., Los Angeles, California. On Ascension Day this shrine was blessed by the Rt. Rev. Bishop Cantwell, attended by Monsignor Cawley and Father



A Los Angeles Shrine to the Little Flower

Conaty, rector of the parish to which Mr. Wilson belongs, the ceremony also being attended by several personal friends of Mr. and Mrs. Wilson, many of whom were either converts or non-Catholics. The shrine, which was erected some time ago when Mrs. Wilson was seriouly ill, is of a rustic character and in the form of a triptych.

The Secretary of the Guild of the Little Flower, Miss Elizabeth J. Moore, will spend the summer at St. Anne de Beaupre, Quebec, Canada, and should be addressed accordingly by those who desire to communicate with her in the interests of the Guild.

Miss Moore sends the Editor a letter dated May 28th, Albany, N. Y., which runs as follows: *"Dear Miss Moore: As you are Secretary of the Alaska Guild of the Little Flower, I am enclosing to you in this letter One Dollar, which I promised to the Little Flower for the Alaska Mission if I received a favor. The favor was wonderfully received, and I am so grateful and am keeping my promise."*

ONE FOLD AND ONE SHEPHERD

For the Return of the Greeks to Unity

A NOTICE

ABOUT THE SOCIETY OF THE GREEK-CATHOLIC MISSIONARIES OF ST. PAUL

By the Most Rev. Maximos Saigh, Greek Melkite Archbishop of Tyre (Syria)

In 1903, the Rt. Rev. Germanos Mouaccad, formerly Bishop of Baalek of the Melkite-Catholic rite, laid the foundation of a Society of Greek-Catholic Missionaries under the auspices and name of St. Paul.

The aim of the Society is to work for the sanctification of souls by means of missions and retreats within the boundaries of the Melkite-Catholic Patriarchate of Antioch, of Alexandria and Jerusalem. As supplementary to their first and essential aim these Greek Paulist Missionaries endeavor to serve the Catholic cause through the spreading of good literature.

Already in 1896, Leo XIII. had blessed the project of this work, and encouraged the Rt. Rev. Germanos to put it into execution. Unfortunately some circumstances prevented then the realization of the design; and it was only in 1903 that the foundation of the new Congregation was effected.

His Holiness Pius the X. was very pleased when he heard the news of the foundation, and on the 26th of May 1904 Cardinal Gotti, Prefect of the Propaganda sent a Laudatory letter and at the same time came the Apostolic blessing with paternal encouragements from His Holiness.

The new Society worked with zeal to fulfil the desires of its Founder and in a short time almost all the dioceses of Syria and Egypt heard the Paulist Missionaries, and their venerated Founder himself, preaching the word of God in their cities and villages.

Numerous conversions very soon proved how useful and necessary was the new congregation.. Retreats were asked for from every part of the country, and the Missionaries, so few in number, had to work very hard to satisfy the pious desires of the ecclesiastical superiors.

Here follows the list of retreats given during those few years, by the five Missionaries: Patriarchate of Jerusalem (Jaffa and Salte) 7 retreats; Patriarchate of Alexandria 37 retreats; Patriarchate of Antioch (Damascus) 36 retreats—34 for lay people and 2 for the clergy of various Catholic rites; Archdiocese of Aleppo: 4 retreats, of which 2 were for lay people and 2 for the Catholic clergy; Archdiocese of Hauran: 18 retreats of which 16 were for the people and 2 for the clergy; Diocese of St. John of Acre: 58 retreats for the people and 1 for the clergy; Diocese of Zahle: 6 retreats: 5 for the people and 1 for the clergy; Diocese of Baalek: 3 retreats; Diocese of Beirut: 15 retreats: 13 for the people and 2 for the clergy; Diocese of Saida: 1 retreat; Diocese of Tripoli: 32 retreats. In all 240 retreats.

Besides these retreats, the Missionaries of St. Paul give also spiritual exercises in their own monastery at Harissa to Ecclesiastics and lay people.

The work of retreats in the Paulist Society is also intended to bring about the conversion of our brethren, the Greek dissidents. Already at different times the Missionaries have been sent by the Bishops to establish or confirm new missions.

It would not be out of place here to show the importance given today to the question of Union or Unity as a result of the last great war; e. g. the establishment of a new Congregation for the Oriental rites; the overthrowing of the Russian Czar, the principal support of the Russian Orthodox Church; the parcelling out of the Turkish Empire; the inevitable downfall of the dissident Churches; all this opens a new era to the Oriental Churches in union with the Holy See, and especially to the Greek Catholic Church. The harvest is indeed abundant; may God, in his goodness send laborers into His vineyard!

The second aim of the Paulist Society is, as we have mentioned above, the spreading of good literature. This work although very important, was only looked upon from afar off. The small number of Missionaires, the providing before all for the mission work and the uncertainty of success, were sufficient obstacles to prevent the execution of this work.

However, unforseen circumstances obliged the Missionaries to undertake that painful task. In 1910 a printing press was installed in the monastery at Harissa and very soon the first numbers of the review *Al-Macarrat* were distributed to the people.

Different apologetic, spiritual and historical publications were added now and then, and the St. Paul Printing establishment helped to increase the number of good publications.

Allow us to add to this short notice a word on the recruiting and temporal resources of this little Society.

The French Seminary of St. Anne of Jerusalem, under the direction of the White Fathers, provide the Society with young clerics called to the missions. The coadjutor brothers are recruited from among the lay people.

The developing of the Society has been very slow, as to day, after sixteen years of existence, it has only nine members, of which four with perpetual vows, and one priest and three students and one coadjutor brother with

temporal vows. Their work being very hard and their means very small, this accounts for the lack of development of the Society. Hitherto, indeed, the guaranteed income is the product of a garden which brings in about $50 a year.

To live and support their work they are dependent on charity. Oh! how the recruits of this little Society would have been more numerous and their apostolic works more extensive, were their resources more abundant and better secured!

It is for that reason that we appeal to generous souls to contribute according to their means to the regeneration of the Orient and particularly of the Greek Catholic Church.

Anyone can help this work in different ways:

(1) By adopting either perpetually or annually one missionary. A sum of money which would bring an interest of $200 a year, would supply the necessities of life for a missionary in perpetuity and the donor would acquire a special right to share in all the good works done by this missionary.

A missionary can be adopted either for one year or several years by giving every year the sum of $200 for his support.

(2) By contributing the amount of $60, for the expenses of one single mission.

(3) However small an offering may be, it will be gratefully received and the name of the Giver inscribed among the benefactors of this Society and he will have a share daily in the prayers of the community.

May the Divine Master move many generous souls to come to the support of the Greek Paulist Fathers and also reward all who through their alms help them in their truly Apostolic work.

CONSTANTINOPLE BREAD LEAGUE

Contributions to the Bread League since last report: Rev. M. Connolly, $5; Rev. J. Keyzers, O. S. B., $1; Rev. H. Grimmelomen, $5; Rev. G. O'Donnell, $12; Rev. T. Hickey, $183; Rev. Fr. Ignasiak, $1; N. N., $5; Rev. J. Sullivan, $5; Rev. W. Grady, $5; Rev. R. Kealy, $5; Rev. K. Withoff, $6; Srs. of Loretto, $2; Mary Immaculate Hospital, $2; Rev. A. E. Amsinger $5; Rev. R. Tierney, $25; Sr. M. F., $1; Mother Augustine, $20; Rev. T. Downey, $5; Mrs. Berry, $1; Rev. J. Biden, $10; Mother M. St. Peter, $3; One of the Smiths, $5.

Catholics of the Free City of Danzig, made a new political unit by the Council of Versailles, welcome the appointment by Rome of an Apostolic Administrator for their City. The importance of the appointment may be measured by the rareness of such occurrences, for Rome appoints an Apostolic Administrator but seldom, and that under exceptional circumstances. The Apostolic Administrator of Danzig is Bishop Count Edward O'Rourke.

The Extension Society during the year expended nearly $166,000.00 in various ways for the Canadian Missions. Where did the money come from? From every section of Canada and principally from the "not-rich" class. Keep up the good work for the Lord pays handsome dividends!—*Canadian Record.*

SONG OF LIFE

By B. G. Hurlburt.

Father, we thank Thee for life!
Buoyant and strong and bright, freely its dawning light
Breaks on this world of strife;
Where man hath nobly striven on the long road to heaven;
Bright glorious life!

Father, we thank Thee for love!
Onward the bright years roll, this wakening of the soul;
This glimpse of things above,
Touching with richer ray life's yet unclouded day;
God-given love!

Father we thank Thee for work!
When love hath had its day, youth's visions dropped away;
And twilight specters lurk;
Turning to Thee we still may life's last task fulfill:
Heart-healing work!

Father, we thank Thee for rest!
Deeply the shadows glower, low sinks the head and lower
On the tired breast:
Love, work have had their day, life's gleams all turned to gray;
Thank Thee for rest!

HIS SERVANTS SHALL SERVE HIM

(Told of St. Thomas Aquinas)

By Florence Brooks

Earnestly the Father-Master taught his class one sunny day,
Lifting to the light his spirit till his pupils caught its ray,
In a sudden inspiration when the lesson hour was o'er,
Sought he their young hearts to fathom deeper than he had before.
And he asked this searching question gently of his children seven—
"By what holy thoughts are pictured in your minds the joys of Heaven?"

Each young voice made answer meekly, and the Master told the rest
Of the holy monks at even, three replies he deemed the best.
Hugh had said with rays of sunshine falling on his golden hair,
"Ever to be free from darkness! Oh, the joy of no night there!"
Anthony had answered gravely,—sorrow's steps had marked his years—
"Surely this is beatific, God shall wipe away all tears!"

Downward then had glanced the Master on the novice at his feet,
And the humble saintly Thomas told his thoughts in accents sweet:
"So, I think, beloved Master, that this thought is heavenly bright,
Ever shall His servants serve Him resting neither day nor night."

LETTER OF MONSIGNOR SULEIMAN TO APOSTOLIC DELEGATE OF CONSTANTINOPLE

(Forwarded from Rome to Father Naayem, the Chaldean Representative.)

Most Rev. Monsignor:

The exceptionally heart-rending circumstances in which we lived these past five years, have repeatedly determined me to write to your Excellency, and to picture to you the distress of my diocese, the suffering and trials of every kind, to which my clergy and people and myself have been subjected, and which are far from being at an end. Having received no reply I concluded that none of my letters have reached their destination.

Your Excellency will allow me to call your paternal attention to the Chaldean diocese of Diabekir, outlining to you some phases of our calvary.

My priests in the region of Silvan, Niafarkin, Zere, Bochat and Navdacht, of Techaroki and Alipounar, with their fervent parishioners have been massacred, their churches and schools sacked; lands and homes laid waste.

The survivors who were able to escape the sword and the club, now struggle in black poverty across the Kurdish towns of Silvan and in the neighborhood of Diabekir.

The parish of Ourfa which is dependent on this diocese is also sorely tried and in a pitiable condition. The community of Veranchehir which was annexed to Ourfa is literally wiped out.

But what, your Excellency, is to be said of Diabekir? Perhaps, you might think, that its Bishop and the six Priests who survived, have been graciously spared. Alas! things stand entirely different. How often, indeed, has not the attempt been made at my life and that of my Priests? How often has not the design been formed to carry us away in order to throw us in among the sinister vehicles of death? How many times did they not drag us to the prison, before the tribunal and the martial court, whose intention was no other than to exercise the most unheard-of and most revolting injustice. We owe our deliverance to a marvel of Divine Providence and a special protection of the Most Holy Virgin. And all the while it would have been better for me to die with my sheep, than to see them deported and massacred before my eyes, and to carry in my heart their sorrows which shall never be effaced!

Of the city of Diabekir alone, half the community, the distinguished and well-to-do part, have been deported and put to death some miles outside the city—the survivors, deprived of their sustenance, leading a life of the greatest misery and sufferings, despoiled of every thing, even the morsel of bread that keeps up life. Overcome by hunger and sickness, exposed to the rigor of the seasons, many have already succumbed after atrocious sufferings. How many children once cherished and well nourished with the greatest care, now drag themselves miserably through the streets, imploring the pity of the passersby.

I do not wish to enter into details concerning those things the faithless and lawless Turks have done to the weaker sex—the honor of our young maidens insulted, trampled under foot by a people which has been driven to madness through debauchery and crimes of every kind. Innocence was outraged and subjected to the vile passions of men whom nothing satisfies nor inclines to mercy.

I do not wish to interfere with the unsearchable decrees of Divine Providence. But may the God of Justice, who has permitted this heavy cross have mercy upon our misery and answer the prayers of so many destitute people.

At this moment the only church in my power is the Cathedral of Diabekir. It was returned to me after having been used for nearly two years as a military hospital. Its condition was so deplorable that I had to go into debt in order to make it fit and decent for Divine worship. As to my churches of Miaforkin, Bochat, Zere, Navdacht, Tcharoki and Alipounar, nothing remains of them but heaps of ruins. If, at least, the land which I had been able to buy around these churches at the cost of many privations, could bring me some returns so that I could come to the help of my poor people in their most pressing needs? But, alas! The furnishings and ornaments of those churches were sold in the market place, and the lands are in ruin.

The condition of the surviving Priests who had charge of these churches, Your Eminence, no less deserves your pity and kind consideration. When I say that they lack sufficient clothing and food, far from exaggerating, I underestimate the facts. If there was question of their personal needs, they would be satisfied with the dry bread which they obtain with great difficulty. But besides himself each pastor must provide for a large number of orphans, whose fathers and mothers were horribly massacred. It is impossible to supply for them as the cost of living has risen beyond all reason.

But I do not wish to dwell upon the state of the Bishop who is face to face with such disasters, having given all he could for the maintenance of his clergy and people, after having lived myself on bread and water and only the strict necessities so as not to lose my strength, and this in spite of a chronic condition of the stomach and of the head from which I constantly suffer. I think no one can reproach me for not having done enough, and to think

that we have been under these conditions three and a half years.

I have received from good charitable persons some Mass Stipends in paper money. But what Priest can meet his many expenses with 8 cents or 10 cents—bank certificates? —This would not purchase him a glass of water if he had to buy it at the market.

How shall we meet such needs? how remedy such sufferings? how reunite so many scattered sheep into the fold, feed and clothe them? How shall I obtain for my Priests the wherewithal—not to assure their future nor to give them all their needs, but the strict necessities to sustain their health and body which has been so sorely tried and weakened by their great privations and sufferings.

I hear from all sides that Christians of the Orient, even the Heretics are the object of succor from the Catholics and particularly the Paternal attention of His Holiness, the Pope, the Vicar of Jesus Christ, the successor of St. Peter.

The losses of unfortunate Turkey is everywhere the object of pity and sympathy. Diabekir has become a password, because it was the center of massacre and crime. As yet no one has shown interest in the Chaldean Dioceses of Diabekir and Miafarkin. And yet, from many points of view these are well worthy of the Catholic world's attention, and especially of the Catholic Hierarchy. For is not Diabekir, the ancient Amida, the center of Catholicism in Mesopotamia and Assyria?

I mean that the place of honor occupied by this diocese in the annals of Catholicity in the Orient, the unswerving faith of the Chaldeans of Diabekir, who, the first among all, openly declared themselves as the champions of the Catholic faith; lastly the thousands of martyrs that this diocese has just given, are more deserving of attracting the sympathy and the charitable help of the Holy Church.

Excellency, during the twenty-two years that I have been the unhappy Archbishop of this diocese, I cannot remember of having stretched forth my hand for the benefit of the clergy and the faithful. Always fearing to be a burden to others and desirous of working only for the glory of God and the salvation of souls, I was always under the impression that there were other Bishops and other dioceses in greater need than I.

But, this time, I cannot remain silent. And although these steps go against my nature and my program, I find myself obliged to raise my voice as Bishop in order to save the remains of this mutilated diocese and of its clergy. May your Excellency learn from these lines the extent of our misfortunes, and the crying need of administering, in as far as we are able, some life-giving remedy.

Knowing the magnanimity and the nobleness that you have always shown, your fatherly affection for the Catholics of the Orient, it is to you that I have recourse, to you I make known the wailings of a father overcome at the sight of the desolation of his children, and the tears of a shepherd of souls beholding the ruin and the sufferings of his flock. I have every reason to believe that, fully acquainted with our distress, you will have compassion on our misery and will seek the means of remedying it with which your deep tenderness will inspire you.

It would undoubtedly be impossible for me to relate all that we have suffered. Besides, my pen refuses to describe the horrible scenes which we have witnessed. Perhaps the time is not yet come, for here we are still living under the reign of terror.

From the very beginning of these events, I have been wishing to appeal to His Holiness the Pope, to expose to Him the state of our misfortune, but the lack of suitable roads and the wherewithal for traveling have always been obstacles. Relegated to a far corner of Mesopotamia, I could not be heard by anybody. I would, therefore, be very grateful to your Excellency if, after reading this letter, worthy rather to be called a cry for help, and assisting us as much as possible, you would be so kind as to forward it to His Holiness.

In ending this complaint, already too long, I make it a pressing duty to express to your Excellency, the expression of my sincere gratitude for all that you will be pleased to accomplish to lighten the misfortune of this unhappy diocese, of its clergy and bishop.

It is with these sentiments that I beg of you to accept the expression of respect and of profound consideration with which I beg to remain,

My Lord, Your Excellency's
Most humble Servant,
SULEIMAN SABBAGH,
Archbishop of Diabekir.

PATRONS OR BENEFACTORS INTERESTED IN THE CHALDEANS

Cardinal Dougherty; Cardinal O'Connell; Archbishop Hayes; Archbishop Dowling; Bishop Michael G. Hoban; Bishop Turner; Bishop Nilan; Bishop Thomas F. Hickey; Bishop Thomas O'Leary; Bishop John Grimes; Bishop William A. Hickey; Bishop Edmund F. Gibbons; Propagation of Faith office; Society of the Atonement, Very Fev. Paul Francis; Very Rev. James A. Walsh, A. F. M., Maryknoll; Very Rev. Thomas Burke, C. S. P.; Very Rev. John Burke, National Welfare Council; Monsignor Daniel J. Gercke; Monsignor John G. Chidwick; Father Moulinier, S. J., Catholic Hospital Association; Father Wynn, S. J., Catholic Encyclopedia; Foreign Mission Sisters of St. Dominic, Maryknoll; Franciscan Sisters of Graymoor; Sisters of Charity, Mt. St. Vincent; Sisters of St. Joseph, Mt. St. Joseph, Pa.; Sisters of Notre Dame; Sisters of the Holy Child Jesus; Rev. Francis Duffy; Rev. Paul Sandalji; Mr. Walter G. Smith; Mr. Robert J. Cuddihy; Mr. G. A. Flaherty, Knights of Columbus; Mr. William D. Guthrie; Mr. and Mrs. John J. Agar; Mrs. Nicholas Brady; Miss K. McCann; Mrs. Harold Henderson; Mrs. George Leary; Mrs. R. J. Collier; Mrs. Elisha Walker; Mr. Wilcox; Dr. Ernest Laplace; Mr. and Mrs. Wilberforce; Mrs. L. D. Morrell; Mr. H. W. Taft.

CHARTER MEMBERS OF THE CHALDEAN RESCUE

To the thirty names published under this head last month we add the following:

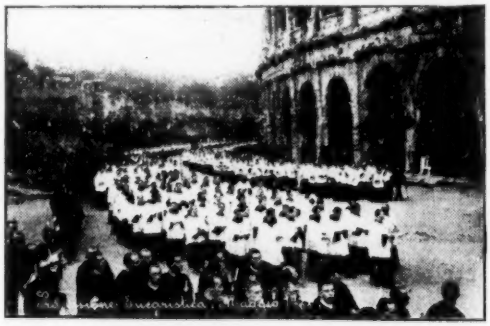
Mrs. Margaret Norweed; Mrs. E. Vester; Edith W. Powell; Gallagher Bros.; Mrs. Sarah Rush; Mrs. J. P. Penning; Sisters of the Immaculate Heart of Mary; Henry J. Boyle; Miss Anna Doyle; Rev. T. J. Slattery; Mrs. John McDonough; M. Shepherd; Miss Sara Deveny; Mrs. Mary E. Kerrigan; F. Wilhelm; Anna E. Horing.

XXVI INTERNATIONAL EUCHARISTIC CONGRESS

Rev. M. K. Merns

The old saying "All roads lead to Rome" was never more fully verified than during this week on the occasion of the XXVI International Eucharistic Congress. The Eternal City is filled with strangers, a moderate estimate placing their number at 70,000 gathered here from every quarter of the globe, all united in one common purpose, to do honor to their Eucharistic King and to pay the homage of their most profound respect and filial veneration to Pope Pius the XI, the latest successor of the Gallilean Fisherman who, with the Cross of Christ as his standard and the Light of Faith as his guide, blazed the way from Jerusalem to Antioch and from Antioch to Rome where he now lies entombed beneath the grandest Temple ever erected by the hand of man to the honor of the living God.

Wednesday afternoon the 24th inst at 5 o'clock the opening session of the Congress took place in the Cortile del Belvidere in the presence of 40,000 Congressists. Cardinal Vincenzo Vanutelli gave the address of welcome in the presence of the Holy Father who was seated on a high throne especially erected for the occasion. Surrounding him on either side were 30 Cardinals in their robes of office and 250 Archbishops and Bishops among whom were Archbishop Moeller of Cincinnati, Bishop Schrembs of Cleveland, Turner of Buffalo, Granjon of Tucson, Arizona, Hickey of Providence, R. I. besides the Knights of Malta, of the Holy Sepulchre and St. Gregory among whom was noted the Hon. Bourke Cochrane of New York.



Procession Around the Coliseum

At the conclusion of his address Cardinal Vanutelli implored the Papal Benediction which the Holy Father graciously bestowed with all the warmth of his paternal heart upon the assembled pilgrims, and the members of their families who were unable to be present on this auspicious occasion.

The following day, May the 25th, the Feast of the Ascension, was selected for the Solemn Pontifical Mass which was the first one celebrated by the Holy Father since his coronation.

At an early hour in the morning thousands of Congressists were seen wending their way towards the Basilica, their numbers extending straight down the length of the Borgo and spreading out over the majestic square of St. Peter's past the Bernini Collonade even to the bronze gate that leads to the Vatican.

During a long succession of centuries, St. Peter's Basilica has looked down upon an endless procession of important scenes, notably that of Charlemagne the Great who at the beginning of the 9th century received here the Roman Imperial Crown from the hands of Leo III, whilst five centuries earlier, history recorded its foundation over the grave of the Apostle Peter by the Emperor Constantine whose was the first charter of liberty to the early Christians, granting them religious freedom and the right of public worship after three centuries of unheard of persecutions in which millions of the followers of the gentle Nazarene suffered martyrdom for the Faith and purpled the soil of Rome with their blood. And yet, it is well within the truth to say that never was there a more imposing sight than that furnished by this present Eucharistic Congress at the celebration of the Solemn Pontifical Mass. Precisely at the hour of 9:30 there came into view the advancing line of the Pontifical procession from the chapel of the Pieta, with the Schola Cantorum composed of students from the various colleges of Rome leading the way and chanting the hymn of the Congress. They were followed by other ecclesiastics, with crescendo effect, the lesser dignitaries being in advance and leading on and up to mitred Abbots, Bishops, Archbishops, Patriarchs, Cardinals and finally the Pope himself borne along on the Sedes Gestatoria which was surrounded by Swiss Guards carrying halberds who, in turn, were preceded by the Noble Guards in scarlet uniforms, white leather breeches, top boots, long white gloves, shoulder belts and helmets with plumes and all of these, preceded by the banner bearer in the uniform of the Noble Guard, and Mazzieri carrying silver mounted maces, whilst the Palatine Guards lining both sides of the entire path traversed, completed a picture already glowing with colors.

The Triumphal march was rendered by the Giulia choir to the accompaniment of trumpets played from the interior facade of St. Peter's, whose silvery notes echoed and re-echoed until they died away high up in the vaulted dome of the vast Basilica. The Holy Father was assisted at the Pontifical Mass by Cardinal Vanutelli, with Cardinal Gasquet as Deacon, Cardinals Biliti and Lega deacons of honor, and Monsignor Grazioli, Auditor of the Rota, subdeacon. One of the striking liturgical features of the Pontifical ceremony was the singing of the Epistle and Gospel in Latin and in Greek symbolizing the unity of the Faith amid divesity of rites—the Latin and the Oriental.

It was a scene never to be forgotten. Everything lent itself to the grandeur of the occasion. The glory of the morning with the bright rays of the warm sun reflecting on the massive dome of the Basilica whence one may look out on the famous Alban hills and far away to the blue waters of the Mediteranean where its mounting waves roll shoreward at the port of Ostia, the church bells of the city pealing forth their joyous notes and uniting in an unwritten melody of good will to all mankind, the papal altar dressed in its richest furnishings and, rising high above it, the golden crucifix and six massive candlesticks which were designed by Michael Angelo, made by Benventui Cellini and presented to the Basilica by Cardinal Alexander Farnese, the approach to the crypt of St. Peter gleaming with many votive lights and strewn with bright hued

flowers, the marble columns of the transept festooned in purple with fringes of gold, surges of sweet smelling incense rising from swaying golden censers, filling the Basilica with its fumes, the Giulia choir filling the spacious edifice with melodious sacred song, the Holy Father vested in rich Pontifical robes officiating at the papal altar located directly under the cupola of St. Peter's which rises three hundred and sixty feet above it, His Holiness surrounded by the Princes of the Church in their scarlet robes and by other members of the Hierarchy in purple, the Noble Guards in full dress uniforms of striking red with their gleaming golden belts and high Roman helmets standing at rigid attention with swords drawn, the Swiss Guards resplendent in their mediaeval costumes of yellow and blue said to have been designed by Michael Angelo and with helmets surmounted by a plume, all made an impressive scene which will never fade from memory.

One of the most inspiring sights of the Congress was the procession Sunday afternoon in honor of the Blessed Sacrament. The City was *en fete* for the occasion with private houses and religious institutions gaily decorated and ablaze with lights, choirs chanting, bands playing, one of which was directed by Baron Kanzelr whose father in 1870 led the Papal troops for the preservation of the Papal States against the Italian army.

The groups composing the procession were made up of all the male Catholic Societies of the City, students from the many colleges, Seminarians from the ecclesiastical institutions, members of all the religious orders, pastors of the different city churches, Canons of the four great Basilicas, 200 Bishops, Archbishops and Patriarchs, 14 Cardinals, 12 Roman Princes, The Swiss and Noble Guards and members of the diplomatic corps, forming a guard of honor to the Blessed Sacrament which was carried from St. John Lateran to the Coliseum and back again to the "Mother of all the Churches" by four Cardinals respectively, di Belmonte, Vanutelli, Merry del Val and Bourne of London who, in the order named, gave Benediction at the Church of St. Alphonsus Liguori, S. Maria Maggiore, at the Arch of Constantine which was erected in honor of the first Christian Emperor, and lastly at St. John Lateran where the procession had previously formed at three o'clock in the afternoon and returned at 9 in the evening.

The closing exercises of the Congress took place this morning at St. Peter's Basilica in the presence of 50,000 people who completely filled the sacred edifice. At 11:15 the red curtain which screened off the Chapel of the Pieta was drawn aside and His Holiness, preceded by the Cross-bearer and Mitre-bearer and the Dignitaries of the Church, was borne along on the *Sedes Gestatoria* with the same ceremony as on the preceding Wednesday when His Holiness celebrated the Solemn Pontifical Mass. Having reached the Sanctuary, the Holy Father vested in Alb and Cope and stole, and wearing a jeweled miter, proceeded to the Altar where the Blessed Sacrament had already been exposed by a Cardinal in attendance, and in a strong, resonant voice intoned the Te Deum which was taken up by the Giulia choir and joined in by the immense crowd present. The effect was magnificent and indescribable, the different voices of the chants blending beautifully and resounding to the furthermost parts of the vast Basilica. And then the solemn moment came when the Father of all Christendom upon whose shoulders rests the spiritual burden of the world, took the jeweled Ostensorium with the Blessed Sacrament in it, and raising it aloft, turned it towards the four corners of the earth, in sign of benediction to all people, because He is the Supreme pastor of all souls, for to Him the Divine Shepherd of the Flock has given this sublime Commission: "Feed my lambs, feed my sheep." As I left this holy and historical Basilica, consecrated by centuries of prayer and Sacrifice to Divine things, I paused before the obelisk that centers on St. Peter's Square, and read this inscription placed upon it by Sixtus V: "Christus vincit, Christus regnat, Christus imperat, Christus ab omni malo plebem suam defendat."—Christ conquers, Christ reigns, Christ commands, may Christ defend his people from all harm. It is a standing monument, or as one might say, a living witness to the mighty moral power of Christianity. Before the Christian era, this monument cast its shadow over the land of the Pharaos, and looked down upon the worshippers of Osiris the sun-god of the Egyptians. Transported from the valley of the Nile to the banks of the Tiber, this monument once stood upon the Circus of Nero, whose "Golden House," stretching from the Palatine to the Esquiline, is now nothing but the mockery of a name and an inglorious memory. This obelisk saw the beginning of the Coliseum which once resounded to the brutal cry of an infuriated rabble, "The Christians to the lions," and of it nothing now remains but a vestige of gray, tottering walls and nodding columns. Today the same clouds gather around this obelisk as in the days of the early persecutions of the Christians whose altars and whose tombs for 300 years were the Catacombs of Rome. The same sun now shines upon it as when Lentullus returning with victorious Eagles, led the triumph march along the Via Sacra and up the Capitoline Hill to lay the spoils of war at the feet of Jupiter Capitolinus. The stone temples of the Roman Forum are now all gone; the rostra are in ruins, the golden voices of Cicero and of Caesar are heard no more, the ashes of its Emperors lie beneath the soil of Rome, but this monument still stands, mute witness to an age of grandeur that has passed away. It saw the rise and fall of the Roman Empire in all its refinement and in all of its depravity. It stood there in all its monumental glory when the Tarsian tentmaker laid down his life in order to keep aloft the torch of Life, and when the Galilean Fisherman preached to a few slaves a doctrine that has transformed the world and made the heart of man radiant with the heavenly hope of a glorious immortality. It saw the Christian religion emerge from the darkness of the Catacombs out into the bright light of day, with the sanction of a Roman Emperor placed upon it, to run its course like a giant, until now the Cross of Christ is the glorious symbol of a living Faith professed by millions of human beings who are honored in acknowledging the God of heaven as their Creator and His only begotten Son as their Divine Lord and Master.

"Vicisti Galileae." "Thou hast conquered O Galilean," was the despairing cry of Julian the Apostate when he saw Pagan rites and ceremonies giving way before the onrushing tide of Christianity. And now, this monument bears witness to the same eternal truth, Christ has conquered, and today St. Peter's Church in Rome—the most magnificent temple ever erected by the hand of man in honor of Religion and to the glory of the living God is built above the tomb of the Galilean Fisherman.

THE CONSCIENCE OF PRETTY FOX

Joseph John Fisher

Father Anthony, O. F. M., astride his faithful old horse, rode slowly homeward to the Mission. He was fatigued from the long ride, for the little hut in the woods, where he had gone to administer to one of his dying red children, was at least twelve miles from the Mission, through hard, rough country. But he had been in time, and his kindly heart was filled with that blessed inner peace which comes to so few of us. As he rode along he drank in the beauty of an unusual April sunset. Suddenly the old horse shied, almost unseating the good priest.

"Fie, Bess, what's the matter?" he said half aloud to the animal.

Then he saw the reason for the horse's lurch. There, in the middle of the lonely road just ahead of them, was a man, prostrate upon the ground. Father Anthony quickly dismounted and reached the quiet figure. Pretty Fox, the wandering sheep! The only Indian on the Reservation who had persistently resisted his every kind effort for months to instruct him in the Faith! Solicitously he knelt beside the recumbent figure.

"My son, what has happened?" asked Father Anthony kindly.

The Indian turned his head and looked up at his questioner, his keen black eyes expressionless. He spoke no word in answer.

"Pretty Fox, it is Father Anthony; come, tell me what has happened to you!"

There was utter indifference in the Indian's face, but finally in low tones came the answer: "Ugh, me fall from pony. He see rattlesnake in road and him jump. Me fall dam' hard. Pony skookum up road. Me think leg broke." As he finished speaking, he winced, touching one of his lower limbs cautiously, and Father Anthony noted the beads of perspiration upon the Indian's forehead.

"Ah, I see. Yes, my son, your leg is broken. Now lay still, and I will bind it for you." From a dilapidated fence which stretched across an adjacent field, Father Anthony secured two rude splints. Tenderly he ministered to the unfortunate man, and after he had bound up the leg, picked up Pretty Fox bodily and put him across Bess's saddle. The Indian grunted his approval, but his sphinx-like expression underwent no change.

II

Father Anthony's eyes beamed in wonder at the golden crucifix which he held in his hands. "For my church! God bless my sister's boy!" he exclaimed. "Would that all those who acquired a goodly portion of this world's goods were like that nephew of mine." A shadow fell across the room, and he looked up to see Pretty Fox beside him.

"Well, my son, you have decided to go?" asked Father Anthony.

"Yes, me go. Tree month I be here now. Me go, but me thank Father Anthony much."

"It is nothing, my son. If Heaven would only grant your conversion to me, it would be thanks enough."

The Indian gave no answer, but held out his small sinewy hand to Father Anthony. Silently the priest clasped it, and Pretty Fox was gone.

"Ah," murmured Father Anthony to himself, a slight smile about his lips, "I'll get that Indian yet."

He resumed his inspection of the crucifix and sat for some moments in reflection, until a harsh voice suddenly broke the stillness of the little office.

"Say, guvnor, you ain't got a bite to eat, have you?"

Father Anthony turned in surprise to behold a tattered, unshaven figure in the doorway. The tramp fidgeted beneath the priest's direct gaze, and his shifty blood-shot eyes rested for an instant upon the crucifix which lay in full view upon the desk.

"I think so, my son. If you will come with me I will find something for you." The vagabond shot another hasty glance at the crucifix, and then followed Father Anthony. Twenty minutes later the priest walked to the door with the satisfied tramp.

"I trust you have had your fill, my son," said Father Anthony kindly. "Now if you want work, I have some for you to do. I'll pay you just wages!"

"Nope, thanks guvnor, just the same. I've got an appointment in town. Thanks for the layout; I'm takin' the air. So long, and good luck to you!" And with an airy wave of his dirty hand, the vagabond was gone.

III

The day wore on and Pretty Fox was becoming exceedingly troubled in spirit. Ever since he had departed from the Mission that morning, he had been wandering here and there over the quaint old town, visiting his old-time haunts in search of his cronies and amusement.

Late afternoon had come and still he had not found a single congenial companion. The hills called incessantly to him, bidding him mount and come to them; but still he hesitated. An intangible something was slowly fastening its subtle influence upon him—and he knew it and wondered. A strange peace, pregnant of greater joys to come, crept into his half-savage heart, but his inability to recognize the cause of his uneasiness bordered dangerously near to leading him to surrender himself to his inherent superstition.

As twilight slowly draped her peaceful veil over the misty valley, he leaned against the fountain wall in the little market place, aimlessly watching the people passing to and fro. He sighed, and suddenly a look of resignation flitted across his swarthy, not unhandsome countenance; though he did not recognize it as such, Pretty Fox was undergoing that metamorphosis commonly designated as a "change of heart."

He drank his fill at the fountain, then bent his steps towards the end of town from which ran the road to the Mission. Away from the lights of the town it was very dark, but his keen eyes easily picked out the ill-defined road through the blackness, his lithe body moving ever so silently through the June night. At last, a feeble ray of light showed far off through the trees, and the Indian quickened his pace.

In a little while he could see the high pitched roofs of the Mission outlined against a starry sky. Slowly he approached the lighted window, which proved to be one in Father Anthony's office, and he noted that it was open; the shade had not been drawn its full length, leaving a narrow space above the sill to enable him to see into the room. He wanted to ascertain if Father Anthony were alone; to make sure that no one else was about, lest perhaps he weaken in his resolve, and listen after all to the voice of the hills.

Cautiously he peered beneath the curtain, then suddenly, with a fearful war whoop on his lips, hurled his tall, lithe body through the open window, causing the shade to fall with a crash—hurled himself between the defiant figure of Father Anthony driven to a corner—and a tattered, menacing figure who was about to dash out the priest's brains with a stout, oaken cudgel. Pandemonium reigned for an instant. With a fierce gutteral cry, Pretty Fox was upon the man, his white teeth bared like a snarling fox, his keen eyes dagger points of fire, as with arms of living steel he hurled the vagabond bodily through the open window. Not content, he dashed to the opening. Father Anthony's horrified eyes saw the flash of a dagger-blade in the sickly rays of the lamp which rested on his desk. The priest roused himself as from a dream, and laid a hand upon the Indian's shoulder, even as he had placed one moccasined foot upon the sill.

"No, no, my son! Stay that blade!" cried Father Anthony. "Come, the wretch has had enough."

Unwillingly, the Indian turned.

"Ugh! me kill um! He after gold God on cross, Father Anthony?"

"Yes, my son; thanks to you, he did not get it—or me," answered Father Anthony with a kindly smile.

Pretty Fox sank to a rude chair, panting from exertion. Father Anthony stood quietly at his side.

"My son, it must have been the Grace of God that placed you outside of that window. Tell me, how did you come to be there?" Father Anthony queried gently.

"Me come back to listen Father Anthony; me want be Catholic," the Indian replied.

Father Anthony raised his eyes Heavenward, and the feeble light of the desk lamp revealed a suspicious moisture in them, as his lips framed the words:—"*fiat voluntas tua, sicut in coelo, et in terra.*"

Came another beautiful Summer's day, adorned with countless flowers of beauty transcendent; the bark of the tree squirrel mingling with the drone of the bees, while faintly through an open window of the Mission, came the words in a low-toned voice: "I baptize thee, Anthony—in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

A STRIKING TRIBUTE TO THE KNIGHTS OF COLUMBUS

In a couple of weeks I intend devoting some space here to this great organization which now covers the United States and Canada, i e., the Knights of Columbus. Meantime there are two facts that are worth bearing in mind, for their influence on America's life cannot be exaggerated. The organization now numbers 1,000,000 members. Secondly, of this million men about 700,000 are married. It is something for the Catholic Church in the States to be able to point to this number and be able to say: "Of those 700,000 men not a single one is divorced." It has been said that the Freemasons of America tried to induce Marshal Foch to become a member of their body during his visit to the States. Needless to say, the Catholic soldier did not become a Freemason. He became a Knight of Columbus. He was the millionth Knight. The organization had many applications for membership some weeks before Marshal Foch arrived on American soil. But they deferred admitting them in order that he should have the honor of converting their 999,999 members into 1,000,000. And Foch was not insensible to this honor.—*C. T. in Ceylon Catholic Messenger.*

A FEW PROMINENT CONVERTS OF 1921

Countess Maria Fumasoni-Biondi and her three children Leone, Juri, and Musiq, on January 4th, 1921, made their solemn profession of Catholic faith in the Church of the Sisters of the Sacred Heart, in via Piave The Countess, who comes of a noble Russian family, had been contemplating this step for some time.

News has been received from French Guinea that Lieutenant Ullmo has become a convert to Catholicism. Lieutenant Ullmo, formerly of the French Navy, belongs to a wealthy Jewish family of Lyons. He was condemned to deportation for life twelve years ago for the crime of treason. He had betrayed to a foreign power documents concerning the national defense. Ever since he has been in the French colony in Guinea. Believing his end to be near, the report states he asked to embrace the Catholic faith, and he has distributed to the condemned men who were his companions all the property at his disposal.

Princess Anastasia of Georgia, professor of languages in University of Wilno, Poland. Member of the Greek schism.

Two remarkable conversions were recorded in Western Australia. Rev. Mr. Moore, who officiated at North Freemantle, had sent his son to a Catholic college. Owing to objections on the part of members of his congregation, he removed him from it. Then the son went to the war. Before his return, his mother died. While he was away, the son was received into the Catholic Church, and wrote to his father, stating that he had news to give which he feared would pain him. He declared that he had tried various religious bodies, but had found only the Catholic satisfied his aspirations after truth. The son was surprised to learn from his father that he also had entered the Church, had studied for the priesthood, and entered the Redemptorist Order.

Rev. Mr. Mercer, former Anglican rector of St. Alban's Church, Middlebrough, who was deprived of his benefices by the Protestant Archbishop of York for reserving the Anglican sacraments in his church, was received into the Catholic Church by Monsignor Brown at Begbroke House, the Oxford community for convert clergymen.

Announcement that the Earl of Shaftesbury has become a Catholic, marks one of the most notable conversions in Ireland in many years. His title is three hundred years old, and the present holder is the ninth earl. He is chancellor of Queen's University, Belfast, and Lord Chamberlain to Queen Mary, as well as an ex-Lord Mayor of Belfast. He has occupied high rank in the army, and was entrusted with important state duties in politics. A Liberal in politics, every charitable cause has found in him a generous supporter. A predecessor of his was famed as a philanthropist and zealous social reformer, and his name has been honorably associated with legislation for the protection of women and children employed in factories. The Earl of Shaftesbury's Irish residence is at Belfast Castle and he is owner of extensive estates in Belfast and North Ireland.

(*To be continued*)

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF ST. ANTHONY

J. A. H., Langsford, Pa.: "Some time ago I asked you to say a Novena for my mother who underwent a serious operation. With the help of God through the intercession of St Anthony she has recovered and at this writing with her own strength has been to Church three times and received Holy Communion. How God does love His children when they turn to Him and really and truly appeal for His help! This is the second time in my young life in which I have seen God answer prayers. On the first occasion there was a mine accident near our town in which thirteen men were closed in with all possible means of escape cut off, and they remained in their underground prison without food, water, and light for seven days; and on the seventh day, which was Sunday, our Reverend Father asked Our Lord that He might spare the lives of the poor men and that they might be found safe. The people responded to this appeal to God from their hearts, and God answered the prayer of the Priest and the people, for on that very same day the entombed men were rescued.

K. J. McG.: "Enclosed find five dollars I promised to St. Anthony if he would help me find my little dog 'Teddy' who was lost for ten days. Although I advertised in six papers, I got no clues to his whereabouts. I went out one Saturday morning and after accusing St. Anthony, but not quite losing faith, he led me right to a house where I found my dog and had him returned to me without any trouble. This is for St. Anthony's Corner if you see fit to publish it. Next time I will not doubt the Good Saint."

Mrs. M. E. S., Chicago, Ill.: "Enclosed please find money order for five dollars for favor received. I wish to thank Our Lord, Our Blessed Lady and good St. Anthony My husband recovered from a serious illness and his health has improved wonderfully."

R. L. C., Boston, Mass.: "I am enclosing offering which I promised to St. Anthony. I received an immediate answer to our prayers that I might obtain an additional income in order to pay bills which I have owed for nearly two years. I have promised to send 10 per cent of the amount of these bills to St. Anthony as a grateful tribute."

P. A. F., Brooklyn, N. Y.: "Last week I missed a large sum of money. I promised St. Anthony an offering for his Bread if same was found. Recently it was returned to me Thanks to good St. Anthony."

J. B., Portland, Ore.: "I asked you to remember me in your Novena as I was looking for work. I started to work almost immediately and in a very good place. Enclosed you will please find thank offering which I am more than pleased to give. Many thanks to dear St. Anthony."

Mrs. K. G., Madison, Wis.: "Enclosed please find check for five dollars. This is sent in thanksgiving for a favor received. The withdrawal of a law suit regarding property, and for which I promised publication in The Lamp."

Mrs. A. J. S., Cleveland, O: "I am enclosing a contribution for St. Anthony's Bread, which I promised for a reconciliation with my husband. Also for restoring peace and happiness in our home. St. Anthony has never failed me yet. I also promised to have same published."

Mrs. C. S., Chicago, Ill.: "Enclosed twenty dollars is a promise made to St. Anthony, if my babies and I would regain our health. Thanks to the Sacred Heart of Jesus and Mary and to dear St. Anthony, our prayers have been answered."

Miss R. M. H., Baltimore, Md.: "Please publish the following. While in a store it was noticed that the stone (a diamond) was missing from my ring. We looked for it but it could not be found. It was then suggested that I go to the place where I took off my gloves. Same was a store in the business district. I told my friends to pray to St. Anthony that I would find it. I returned to the store and after looking quite awhile a man who had come in the store after me picked up the stone and handed it to me. I told them it was St. Anthony who found it. Not long after while at a resort with a friend of mine, she discovered her watch bracelet was missing. I asked St. Anthony to let us find it. We did find it under a bench where we had been previously sitting. I have also received numerous other favors from Our Lord through this powerful intercessor."

H. M. G., New York: "Enclosed find five dollars. A promise made to St. Anthony if I found my lavalier. Through constant praying to the Saint I recovered the jewel miraculously."

C. R., Yonkers, N. Y.: "I sent a petition to St. Anthony for help to build a home. I received my request and now I am sending offering which I promised. Many thanks to good St. Anthony."

July Letter To Rosarians

Beloved Sons and Daughters of the Atonement: In our letter to you a month ago, we answered the question—What will be the task of Saint Anthony's Clock Number Seven?—by informing you that we proposed to employ this Wonder Working Instrument of our good and illustrious Saint in bringing to a speedy completion the glorious Church of Our Lady of the Atonement, which is being erected at Baguio in the Philippine Islands, and we gave you in connection with that letter an illustration of the Church in its present unfinished condition.

We are now fulfilling our promise to introduce to our Readers SAINT ANTHONY'S CLOCK NUMBER SEVEN. *You will notice that it has a somewhat different aspect from the preceding six Clocks that have achieved such happy results. The task of designing St. Anthony's Clock Number Seven was assigned to a Nun of the Sacred Heart in Montreal, who has drawn, as is fitting, a more beautiful design than any of its predecessors. Our Readers will find this Clock printed in the center of the next page.*

As no contributions of note have been received since our June Letter was penned the Index Finger of the Clock stands at the initial point. We appeal to the devoted Clients of Our Lady of the Atonement to begin at once to push the Hand around the dial and as Clock No. 6 financed to a finish the erection of Saint Anthony's Church at Hereford in a period of less than twelve months, we trust that Clock No. 7 will have accomplished its task by June 13th in the year of grace 1923.

I beg to remind our Rosarians that the Seventh Sunday after Pentecost July 23rd will be the Foundation Sunday of our Holy Institute and the beginning of our Atonement Week, which ends with the Feast of Our Lady of the Atonement, Saturday July 29th. We earnestly recommend that all our Rosarians observe this week by daily attendance at Mass or at least a visit to the Blessed Sacrament, if that is possible, and if this be not possible, that all receive Holy Communion on our Atonement Sunday, and again on Our Lady's Feast Day, if by any means Holy Communion on that day can be accomplished.

During the entire week the medal of Our Lady of the Atonement should be worn with a piece of red ribbon attached in special honor of the Precious Blood, through the shedding of which Christ made an Atonement for the sins of the world, and opened the gate of Heaven to all believers.

If you do not already possess one of the beautiful bronze medals of our Blessed Mother of the Atonement, please write and order the same at once either from the Friars or the Sisters at Graymoor.

The price of the smaller medal is ten cents, the larger one twenty-five cents. A still smaller medal in aluminum costs five cents.

If you do not possess a Rosary League Manual, the same will be sent to you upon request.

Do make an effort to prove that you are a Son or Daughter of the Atonement by observing in union with us at Graymoor our Atonement Week and particularly in the way we have outlined the Feast of Our Glorious Lady of the Atonement.

If any of our Readers are not yet enrolled in the Rosary League, now is the time to do so by sending your names to the Sisters with the request that the Medal and Manual be sent to you, and promising to unite with the other Rosarians in reciting daily what we call the "Common Prayers of the Children of the Atonement."

May Our Dear Mother in Heaven obtain for you all special graces during Atonement Week, and bind us all together in our Holy Institute by entreating the Holy Spirit to infuse the spiritual characteristics of the Atonement Family into all the Readers of THE LAMP.

FR. PAUL JAMES FRANCIS, S. A.
Spiritual Director.

Desire Seraphic

Midred Olds

When I gaze upon the image
  Of the Saviour Crucified,
And behold the thorn bruised forehead
  And the deeply wounded side,
And I see those gentle features
  Torn and bleeding . . . all for me,
My whole soul is pierced with sorrow
  And my heart sobs in its plea:
"Master, I would suffer also!
  Like the greatest saint above,
I would be another Francis,
  Burning with seraphic love,
Dying in my deep compassion
  If thy cross I could but share;
Teach me, Master, teach me suffering,
  All my happiness is there!"

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

Mrs. J. E. M., Sugar Notch, Pa.: "Enclosed please find offering promised if my husband was reappointed to his position and thanks to Our Lady of the Atonement he was given his position."

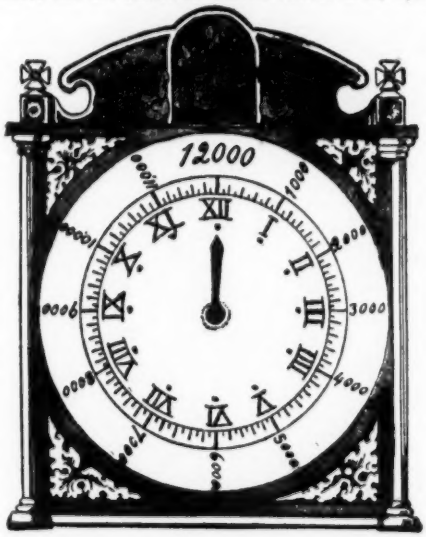
K. L. M., Boston, Mass.: "The enclosed thank offering is for a favor received a few days before the last Novena finished. A member of the family had been unsuccessful for many months in his effort to get work. He got a position a few days ago."

Miss B. M. V., Bradock, Pa.: "Enclosed find five dollars as an offering for Novena which I asked you to make for me. The company I worked for called me and told me of the increase in my salary. This happened before the Novena was ended. I surely am thankful for the great favor."

Mrs. M. G.: "Here is a little donation for the Novena of Last Resort, I received what I asked for. A thousand thanks to Our Lady of the Atonement."

N. O. B., Brigeport, Conn.: "Enclosed please find five dollars offering in thanksgiving for a favor received during the October Novena. A friend of mine underwent a very serious operation which was successful. Many thanks to Our Lady of the Atonement."

Miss G. J., St. Louis, Mo.: "I wrote to you about two months ago asking a Novena for the son of my neighbor. The request was granted. She now asks a Novena of thanksgiving to Our Lady of the Atonement and she is sending a dollar donation."



Mrs. D. Long Island: "Enclosed please find offering which I promised if my boy was successful in his examinations. Many thanks to the Sacred Heart and Our Lady of the Atonement, he was very successful."

F. C., B'klyn, N. Y.: "Thanks to Our Lady of the Atonement my favor was granted me. I escaped a very serious operation all due to Our Blessed Lady. Enclosed find donation to her new church in the Philippines. Kindly publish in The Lamp."

Mrs. E. W.: "Enclosed please find offering to Our Lady of the Atonement in thanksgiving for selling some furniture. I promised one tenth so I am sending you this amount."

E. C., Burnside, Conn.: "I asked you to include my intention in your Novena some time ago. It was immediately answered and my father did not lose his job."

A Client, Irwin, Pa.: "I would like to have published in The Lamp two favors I received through Novenas to Our Lady of the Atonement, viz. my recovery to health after serious illness, and my husband's retaining his position which he told me was impossible. You will find enclosed first payment."

J. E. C., Oregon: "Enclosed please find small check in thanksgiving for wonderful favor received through your Novenas to Our Lady of the Atonement and St. Anthony. I have promised one tenth of my income to the church, of which I intend to send you a generous share in the future. Praying God to bless you and your work."

A Grateful Mother, Los Angeles.: "I write to tell you that the Novena you made for my son and myself, March 1st was answered on March 6th. He found good work and in a place where he can learn a trade, which he has always wanted. I am helped with my nervous trouble very much.

M. S., N. Y. C.: "With a grateful heart I write to thank Our Blesed Mother and the Infant Jesus for the most wonderful success of my operation on January 6th. I am cured! It truly was a miracle! After fourteen years my prayer was answered through Our dear Lady of the Atonement."

A Client: "Just a month ago I asked a great favor of Our Lady of the Atonement and St. Anthony. Thanks to both of them it has been granted. My request was that my husband give up drinking and also to despise it. Enclosed find offering in thanksgiving for same."

Miss M. E., Ill.: "I wrote you some time ago asking you to make a Novena for the conversion of my brother-in-law and the baptizing of the child. The child is baptized and I am surely glad to say I feel it was the result of the Novena. Enclosed find offering which I promised

Mrs. J. F., Brooklyn, N. Y.: "Enclosed find promised offering in thanksgiving to Our Lady of the Atonement for favor granted."

SPECIAL INTENTION FOR JULY

The Consecration of Catholic Women to the Salvation and Sanctification of Society

Other Intentions

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of the Jews. Return of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual Favors: 2,808; Concerning Vocations to the Priesthood or the Religious Life or Guidance therein, 186; Happy Marriage for 92 couples; Grace of Temperance for 310; Return to God and the Sacraments, 538; Special Intentions for 4,033; Conversion to Catholicism, for 328; Happy Death for 142; Repose of 256 souls; Prayers are asked by 491 persons.

Temporal Favors: 1,579; Restoration to health for 1,870; Return of Lost Articles for 28.

Financial and Industrial: Success for 594; Good Sale or Rental for 189; Financial aid for 278; Suitable employment for 831; Thanksgivings are rendered by 851.

Book Notes

Brief Discourses on the Gospel. For all Sundays and Festivals of the year. Translated from the German by Rev. Philibert Seebook, O. F. M. By E. Leahy, Second Edition. F. Pustet, New York. $1.50.

We are glad to recommend these brief sermons as both practical and spiritual. They will be useful just as written for delivery at low Masses or will serve nicely as suggestive thoughts to be expanded and developed.

Religion, Second Manual. By Roderick Mac Eachen, D. D. The Mac Millian Company, New York. $1.50.

Doctor Mac Eachen of the Catholic University and his Doctrinal Series are too well and favorably known for this newest volume to need many words of commendation from us The language is such as will attract and be understood by the children. It is an admirable aid to the teacher and faithfully studied and used must bear fruit in souls.

The subjects are: God, Divine Revelation, The Commandments, The Blessed Virgin Mary, The Church, The Sacraments, Death and Judgment.

Religion. Second Course. By the same Author and Publisher as the above, is an attractive paper-bound and illustrated pamphlet to be used with the Manual. We are not informed as to the price but judge it to be about 50 cents.

Father Ladden. Curate. By Louise Margaret Whalen. Magnificat Publishing Co., Manchester, N. H. $1.00.

This is a charmingly written little book and we are glad to bring it to the notice of Our Lamp Readers Nothing could be better as a gift to a seminarian or newly ordained priest. We quote as follows from the Foreword: "Father Ladden—simple, human, spiritual with an easy, practical spirituality not beyond the attainment of the average individual if nature but cooperates with grace—is altogether lovable. And perhaps this reading of a priest's soul may hold the thrill of novelty which the blase novel reader craves. Let us hope so, for surely no one can read these papers and not be the better for the reading.

The proceeds of this book are to be devoted to establishing a Burse for the education of a priest for the Foreign Missions."

Gracefulness Or Folly, Which Shall It Be? Preface by the Editor, Dr. C. Bruehl. Joseph Schaefer, Publisher, 23 Barclay Street, N. Y. Price 10 cents.

This small paper book on the subject of women's dress will be found useful we hope in combatting the present wretched conditions.

Following the author's Preface, the first chapter addressed to Christian Mothers and Daughters discusses the subject from a general standpoint. Then follow the **Principles concerning Feminine Dress.** These are sub-divided and treated of under the titles:

Scandal, Charity, Modesty, Sin, The Bounds of Decency, The Church, The Cult of Beauty, Society, Health, Fashion, The Final Resolve, and A Word to Men.

Cobra Island. A Catholic Scout's Adventures. By Neil Boyton, S. J. 12 mo, cloth, with Frontispiece, net, $1.15, Postpaid $1.25. Benziger Bros, N. Y.

Young people will be delighted with "Cobra Island," a book in which a Catholic Scout's marvelous and thrilling adventures, taking him over the greater part of the globe, are told in a most lively way by Father Neil Boyton, S. J.

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spent amid surroundings where the healthful, recreational and intellectual sides are happily blended.

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is located at Cliff Haven, N. Y. on historic Lake Champlain, plainly meets these ideals. The CATHOLIC view point on current subjects expounded by leaders of thought.

Boating, Bathing and Fishing are there—An 18 hole Golf Course on the grounds in charge of professional—Tennis Courts and Baseball Field, Garage.

CAMP FOR BOYS

on the lake side under competent supervision

Spend your vacation here with your fellow Catholics from all over the U. S. Arrange to come in July—days are longer and all Nature is at its best. Write for Prospectus giving full details.

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Are you a boy or young man who desires to do honorable work in an important mission field in this country?

Epiphany Apostolic College, the preparatory school of Saint Joseph's Society for Colored Missions, is an answer to that question. This school engages in forming the missionary traditions of this country We want boys and youths who will help us realize our ideal—the training of capable priests for the mission field. Every attention is shown the students—spiritual, mental, and physical. The surroundings are pleasant, athletics are encouraged, and the cooperation of parents sought.

A sufficient number of scholarships are at the disposal of worthy applicants. This year several new scholarships have been added through the generosity of some friends of the missions.

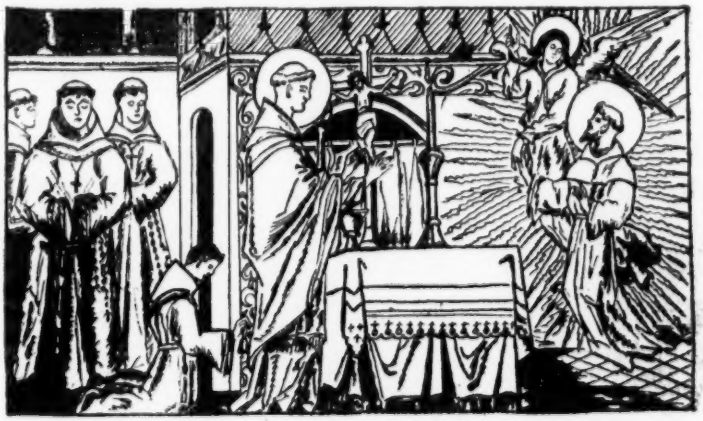
Candidates should apply for admission as soon as possible so that we may be able to accomodate them this year. For further particulars, address

THE REVEREND RECTOR,
Epiphany Apostolic College,
WALBROOK, BALTIMORE, MARYLAND

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year For them Collectively a Set of Thirty Masses will be said by a foreign Missionary priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said by one priest on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Ella R., Bridget, Patrick and John J. Nixon; Mrs. J. H. Minnick; Patrick Connearney; Miss M. Knope; Mrs. Gertrude Brosinham; Mary Durnin; Peter McDermott; James Rupprecht; John Kennedy; Martha Baker; Bernard Mazer; Thomas O'Farrell; Mrs. Manaldino; Mrs. Josephine Strobber; Mrs. Mary Blake; Mrs. E. A. Matthes; F. J. Murray; Michael Gallagher; Mary Hirsch; Edward & Frank Cronin; John T. Brennan; Mrs. Susan Bombay; T. P. Linehan; Mrs. C. Vanderboom; Mr. Jazard; Mrs. M. Ronan; Georgina Pell Curtis; Mrs. Horace McElroy; Mrs. Febronia; Cornelius and Hannah Lynch; Mrs. A. M. Donnelly; Francis E. Murphy; Joseph Shane; Daniel M. Hayes; Mary S. McNamara; Emily K. Miller; Bridget Cunningham; John Burke; Mrs. Denis Driscoll; Mrs. Dorothea Cebell; Mrs. Mary Hoeley; Mrs. Mary Daniels; Mr. Heaton; Mrs. D. L. Biggs; M. E. Carrolan; Mrs. Bell; Mary Campbell; James O'Brien; John Schafer; Mrs. Annie M. Dickinson; Jeremiah Ryan; William J. White; Victor Neason; Adam Starr; Mrs. Aldering; Mrs. Helen Nagel; Mrs. Mary Mannix; James F. Moran; Katherine, Martin, Denis & John Dougherty; Bridget Mayock; Sister Mary of Charity; Mrs. Anna M. Miller; Amelia Wharem; Mrs. Theresa Surrabeyroux; Thimothy J. J. Oldham; Mrs. Thomas Gormerly; Charles Schooner; Mrs. Margaret Sullivan; Joseph Middleton Anan; Albert Kayser; Mrs. Marie Lorenz; Margaret Cunningham; Mrs. Rieger; Mrs. Lyman Mead; Mrs. R. K. Truba; Mary L. Griffin; John Hurley; Johanna Bergin; Anthony J. Barrett; Mrs. Catherine Lee; Mr. Walsh; Neal McQuillen; Mrs. Mary Ann Maloney; Mrs. Ottilia Stenglein; Mrs. Adeline Karkin; John Ormsby; Alice Rowe; Honora Spillane; Nicholas Mueller; Timothy Clisham; Charles and Nora McDermott; Mrs. Joseph Lantzy; H. Schneider; Mrs. I. Cunningham; Mrs. Mary Morrison; Patrick Coyle; Helen A. McCue; John Muhanan; Marcella and Thomas Sweetman; John Foye; Mazie White; Mrs. Anna Vargo; Andrew Podraskie; Gesina Heintz; Henry J. Edel; Mary A. Hogan; J. E. Rodenhaver; Thomas M. Rohan; John McGarrity; Mrs. Julia Donovan; Anne E. Robertson; Mrs. F. Plastwirth; James Cunningham; Annie B. Ulton; Patrick Coyle; Mrs. Bertha Groke; Mr. O'Neil; Mrs. B. Bernott; Mrs. J. F. Carr; Mrs. Pickle; Mrs. Anderson; Mrs. Tarolara; Mrs. J. Neary; Mrs. C. Dody; Mrs. J. A. Topper; Edward Ruth; Mrs. F. H. Plascewith; Margaret O'Connell; Ellen M. O'Hare; Thomas Sheerin; John L. Heberlin; Ellen Kenny; Mrs. M. A. Doerson; Ennis J. Schneider; Mrs. E. S. Major; Mrs. Dobson; W. T. Holland; Mrs. McDonald; Edward Joseph Kurtz; James C. Murphy; John J. Dwyer; Annie Sillig; Jacob J. Spahn; Clara L. Needham; William Carr; Nonie Ahern; Mrs. Mary O'Laughlin; Mrs. C. Foe; John Lodman; William H. Linn; Mr. Archaball; Mrs. Weed; J. J. Ahearn; Mrs. E. C. Harrington; William J. Prendergast; Martha Cunningham; Hugh Carr; Jerome Vacek; Hannah Sweeney; Mrs. J. Quinn; Gilbert Sayres; L. F. Renz; Mrs. S. St. Ceran.



Requiem aeternam dona eis, Domine: et Lux per petua luceat eis

Rt. Rev. P. J. Muldoon, Bishop of Rockford, is being congratulated on his escape from injury and his coolness in danger as a result of his experience on a recent Sunday, when in the course of his sermon, lightning struck St. James Pro-Cathedral, shattered one of the chandeliers and sent a shaft of fire down another. A fragment of the broken chandelier narrowly missed striking Bishop Muldoon. "There is no danger," Bishop Muldoon said, reassuringly, an instant after the bolt struck, and calmly continued his sermon. There were several hundred persons in the cathedral at the time. They were quickly composed by the words and example of Bishop Muldoon.

Dr. Sheehan vice-President of Maynooth just consecrated coadjutor Archbishop of Sydney, the Primatial See of Australia, is one of the most distinguished scholars ever produced by the famous college. The consecration ceremony was, by the express wish of the Archbishop-elect, of a private character and was with the exception of a few relatives, confined to the staff and students of Maynooth College. Dr. Sheehan is 52 years of age. He entered Maynooth as a student in 1890 and was ordained in 1895. His college course was singularly brilliant. After his ordination he took a post-graduate course in classics at Oxford University.